

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

HARDLY any book of the New Testament has had in recent years more attention from scholars of the front rank than 'Revelation.' To say nothing of earlier interpretations like that of Dr. Moffatt, scholars like Charles, Peake, Case, and Welch have recently given us their views on the principles of interpretation. If we ask for an explanation of this renewed interest in the book, no doubt the once familiar '*c'est la guerre*' will be heard once more. There is nothing strange in the use made of 'Revelation' by professional mystery-mongers and their dupes; but that a book which through so large a part of its content is so hard to interpret, and the interpretation of which, when we have reached it, seems to have so little importance for the life of our day, should exercise such fascination over the minds of scholars is not a little remarkable.

Is it partly just the Anglo-Saxon determination not to be beaten? Is it a survival of the old childish love of a riddle? Or is it a half-acknowledged suspicion that, with all our rationalism, this puzzling book may after all give us some clue to the puzzling world in which we live?

Harnack has told us that when he read Vischer's suggestion that 'Revelation' is really a Jewish work with a Christian introduction, a Christian appendix, and some Christian interpolations, 'there fell as it were scales from my eyes.' It might have

been supposed that the day of thrilling discoveries or suggestions about the last book in the Canon is over, but apparently not. The Rev. C. E. DOUGLAS, S.F., is so convinced that, if men will listen to him, he will revolutionize their thinking on this subject, that the very title of his book is an 'eureka'—*New Light on the Revelation of S. John the Divine* (Faith Press; 6s. net).

Mr. DOUGLAS frankly confesses that he does not expect his 'new light' to have much effect on the 'conventional critic,' but it does not appear that his pessimism is altogether due to modesty. The real trouble is that the conventional critic moves in a little circle whose main object is to bar the door against outsiders. He has almost nothing but scorn for the work of all previous commentators on 'Revelation,' including Dr. Charles. These, it seems, are not 'genuine students'; consequently there is a 'curious superficiality' about learned commentaries on this book.

Mr. DOUGLAS regards it as a product of the school of the Baptist, whose importance he is not alone in thinking has been underrated. The two principal symbols of 'Revelation' (the Lamb and the Bride) are both, according to the Fourth Gospel, directly derived from the teaching of the son of Zacharias. The author makes considerable play with a theory of 'buried sevens,' for 'the most cursory survey

makes it clear that 'the author of 'Revelation' 'is thinking largely, though not exclusively, in sevens.' If we ask how his plan, if he had a plan, remained undiscovered till our own day, the answer is very simple. Hitherto critics have approached the subject with their minds closed to the truth. 'From Irenæus' notes to Dr. Charles' million-word commentary, *every writer has sought to use the book rather than to understand it.*' (The italics are Mr. DOUGLAS'.)

Another beam of this author's new light reveals that even the lightest words of the Divine have very real significance 'when our information enables us to reconstruct the background of mysticism against which his apocalypse stands out.' 'Revelation takes account of a far wider field of myth and legend than any one in the western world has ever realized since the Greek element in the Church suppressed the Semitic.' In support of this thesis he employs much curious learning. We have not been accustomed to think of 'Revelation' as almost the earliest book in the New Testament, but Mr. DOUGLAS dates it about A.D. 50. He conceives that the object of the Jewish Christian author is to show that the Kingdom of God 'is present here and now, an actual eternal fact, not a dream of the future, and that the old order has passed away.'

Principal OMAN has also been at work on the book of 'Revelation.' He expresses himself much more modestly than Mr. DOUGLAS, but he also has made a curious discovery which he hopes and believes will mark an important stage in the history of the interpretation of the book. Students who expect to find in the action of the 'visions' any kind of logical or temporal sequence are perplexed at the topsyturviness of some of the proceedings; as, e.g., in chap. 21, where the unclean and idolaters and hypocrites have to be kept out of the holy city in v.²⁷, though they already seem to have been sufficiently disposed of in v.⁸. Even the layman is now familiar with the idea that any want of consecutiveness in the books of the New Testament may be due to accidental displacement or deliberate rearrangement of the material.

While trying to introduce a more satisfactory order into the apparent confusion of the present text, Principal OMAN discovered that the sections with which he was working were of almost exactly equal length. He hit then on the happy idea that what had happened to the book of 'Revelation' was not a disarrangement of sections but a disarrangement of the original leaves. Continuing to work on this hypothesis he found that it verified itself with astonishing accuracy. His rearrangement of the original pages makes 'Revelation' for us in large measure a new book. He has published it with the story of its discovery and some account of its bearings on the whole problem in *The Book of Revelation: Theory of the Text: Rearranged Text and Translation: Commentary* (Cambridge University Press; 7s. 6d. net).

Principal OMAN agrees with Dr. CHARLES that the book as we have it is not the author's work, but that work as it left the hands of an editor; and his opinion of that editor's intelligence is hardly higher than Dr. CHARLES'. His 'misinterpretation of his author' is 'profound,' and 'the constant result of his editing is confusion.' The editor, however, though the author has suffered so much at his hands, is only in a very minor degree responsible for the disarrangement of the sheets. The mischief had been done before he saw the book.

Two of the editor's misinterpretations are serious. In the first place, he believes he is dealing with a mysterious prophecy about the future, whereas in fact the 'prophecy' is prophecy in the Old Testament sense, 'a revelation of the divine aspect of things.' John in exile is pondering the situation of the Church and realizing the peril in which it is placed. In true prophetic style he thinks it his duty to warn those who may fail in the trial. But he is led to a broader conception of his task. He must show the persecuted Christians that 'the present conflict is only part of the agelong conflict between the Rule of the World and the Rule of God. To this end he must prophesy once more of the principles upon which God rules the present

and determines the future, as the prophets had done before.'

John shares Paul's view, at least the view which Paul once held, of the seriousness of compromise. It may be true that an idol is nothing in the world, yet accommodation to pagan demands is the acknowledgment of another king than Jesus, the transference of loyalty from the kingdom of light to the kingdom of darkness. We cannot understand the book without visualizing to ourselves the prophet struggling to find the mind of God on this all-important question.

The other great misunderstanding of the editor is that he makes the mistake of identifying the Holy Millennial Jerusalem with the New, the Heavenly Jerusalem. He thinks the coming of Christ is for the final end, whereas in fact it is only for the establishment of the Millennium. If it was for the final end, naturally nothing could happen after that, and so all the material he found after that he put at the beginning of the book.

The visions of John are not in fact visions as we understand the word. He may have had one memorable ecstatic experience. His lonely brooding life gave his thoughts a vividness which made the visions of the inward eye seem hardly less real than those of the outward eye. The prophet was gifted with a singularly vivid imagination, and in the world of his day fact and symbol were not sharply distinguished. Yet when all this is acknowledged, the 'revelation' is in the form of a vision only because that was the recognized literary medium for prophetic teaching, just as philosophy retained the dialogue form when the discussion had ceased to be aught but a literary convention.

There is space for only one or two illustrations of the results Principal OMAN gets by his rearrangement of the text. In the present context the meaning of the white horse of 6² is completely hidden; but let that verse come in its proper place after a section made up of 19¹¹⁻¹⁶ 14¹⁹⁻²⁰

and 19¹⁷⁻²¹, and it becomes clear that its rider is the 'victorious word of God or his representative who sends out the other horses of war, famine, and pestilence.'

What about the 'number of the beast'? The suggestion is offered that we have erred in taking the number to be 666. Probably it should be 1260, which on certain suppositions may represent the numerical value of the letters of Cæsar written in Hebrew characters. We have then the same idea that we have in the messages, that the imperial cult is only one form of the age-long idolatry of the whole era of the world empire. Any compromise with it, even as a temporary concession, is a 'passing over from the Rule of God to the Rule of the World.'

In the well-known passage beginning 17¹⁰ the reference is not to Roman emperors or to kings of any kind but to kingdoms. The five that have fallen are Egypt, Sodom, Babylon, Persia, and Greece. The sixth, which now is, is Rome. The seventh seems to be the three kingdoms into which Rome is to divide. The eighth accordingly is not Nero *redivivus*, but an incarnation of world empire, a 'pure Satanic rule of anarchy.' 'The Nero myth did not say he had died and would come to life, but that he was still alive and would return to work further disaster.'

This then is a theory, not to be accepted or rejected, but to be studied. One aspect of its importance is that it attributes the insertion of 'Revelation' in the Canon largely to the editor's misconception of its nature. Had the Church realized that in the author's view the coming of Christ was only for the establishment of the Millennium and not for the final end, she might have lost interest in this book when the millennial view passed. Or had the Church understood that the author gave a full and clear account of the destruction of the Roman Empire before the Eastern barbarian, Christians might well have hesitated to call attention to his work at a time when every persecution

was based on the charge of disloyalty to the Empire.

One of the advantages which the Sunday School possesses as compared with the day school is Atmosphere. This is really the *raison d'être* of the Sunday School. In the day school the attitude of the scholar is compelled. In the Sunday School it is voluntary. The relation is personal and the atmosphere is religious. This is what makes it possible, and even easy, to teach religion and not facts. And in the religious training of the child one of the most important elements is the education of the spirit of worship.

One of the commonest delusions about the Sunday School is the idea that it exists only to teach the children the Bible facts. That is part of its function, but only a part. Its main business is to bring the child to God and to develop his innate spiritual instinct. And therefore one main part of its duty is to train the child to worship. He needs training. The instinct is there, but it needs fostering care and direction. We have to teach the child what worship is, and how great an act it is and how sacred.

This is important for two reasons. In the first place, the child of to-day is the Church member of to-morrow. Can we wonder that the mental attitude of the adult is so defective when we remember the carelessness and futility of the 'devotional exercises' to which he was accustomed in his Sunday School period; when we recall the casual, unsuitable, tiresome, and irreverent treatment of this great act in so many schools?

It is important also because we wish to create in the child an attitude towards God in his life, an attitude of trust and reverence and love. We wish to help him to practise the presence of God in his daily life. And if this sense of the greatness and nearness and reality of God is not quickened in his educational period how can we expect him to realize it later on? If the approach to God and the

thought of God are treated in any way lightly we do an almost indelible injury to the child's soul.

Let us then realize that this matter of worship is first and foremost in the conduct of a Sunday School. If a leader realizes this, then the necessary means will probably come to him of themselves. But some points of special importance may be stressed. One is the necessity of taking the conduct of worship seriously. Preparation should be made for this as carefully as, and more scrupulously than, for the teaching of a lesson. Nothing should be left to the moment, either the choice of hymns or the wording of the prayers. Everything should be in its place and entirely suited to its purpose.

And if this attitude is adopted then nothing in the conduct of the leader or of others must lessen the concentration and solemnity of the act. If a leader carries on a conversation with the secretary under cover of a hymn he is teaching the children a lesson in unreality and irreverence. There must be the outward conditions for the inward attitude. There must be no moving about and no business done during the period of worship.

Two characteristics ought to be found in the worship of the Sunday School, and both are important. One is variety. It is desirable that every Sunday's service should be different in its details as far as possible, in order to keep alive the interest in the minds of the children. The other characteristic is the use of externals. Whatever be true of adults, children at least are born ritualists, and their worship should be surrounded with all the circumstances of ritual. Much should be made of the offering, *e.g.*, to which a brief prayer should always be devoted.

Nothing, however, is more urgent than the matter of prayer in the Sunday School. There are several perfectly clear and final rules here. No prayer should be more than two minutes long. That is the limit. Every prayer should be definite and concrete. All prayer should be in simple language.

And finally they should be the children's prayers and therefore repeated by the children. Alternatively the leader may utter brief prayers and the children say (or sing) responses.

The main thing, however, is to exalt this element of worship into the first place in the Sunday School discipline. When that is done we shall see a generation of reverent worshippers in our churches, and perhaps a wider sense of the reality of God in common life.

These reflections have been suggested by the receipt of a little book in which the ideal we have sketched is fully realized—*Intermediate Department Orders of Worship*, by C. W. BUDDEN, M.D. (National Sunday School Union; 4d. net). The beauty and variety and fitness of these services are beyond praise. They will help to propagate a high standard of excellence in this matter. We hope they will be widely circulated. A special service on the life of Christ by the same author is issued by the Pilgrim Press (4d. net)—*The Life of Christ in Picture, Poetry and Music*.

Canon Oliver Chase QUICK, M.A., is one of the outstanding personalities in the Anglican communion of to-day. He is certainly one of its leading thinkers. He reminds us in some ways of Dr. Gore, in the firmness of his intellectual grasp and in the clearness of his vision. But he has a more philosophical mind and a broader outlook. These qualities were exhibited in a marked degree in his Bishop Paddock Lectures, published in 1922. And they receive even more attractive expression in his latest book—*Catholic and Protestant Elements in Christianity* (Longmans; 6s. net).

The book may be regarded as an eirenicon. Its central idea is that, while Catholic and Protestant stand for different and clearly recognizable principles, these principles may be fused in a higher unity. 'To grasp the central idea within a system

of thought to which one is opposed, is to cease to desire to destroy that system altogether, and to seek rather to preserve and to vindicate the essential value wherein its real strength lies. The real values within opposed systems of thought, belief, and practice are often themselves apparently opposed and antithetical to one another. But it is the faith of reason that such real values can nevertheless be rationally reconciled and combined. . . . Synthesis is only reached through antithesis.'

Accordingly Canon QUICK proceeds to elicit and define some of the values for which Catholicism and Protestantism stand, to set them first in opposition and then to suggest a ground of reconciliation. It is a noble endeavour and it is accomplished with admirable insight and skill. The two opposing systems are tracked down in the regions of the Historic Faith, the Sacraments, Religious Experience, and the Kingdom of God, and it becomes amazingly clear that in all these regions we have the same attitudes to truth and to life expressed in the two great religious beliefs.

Take the Sacraments. What are the fundamental differences in idea here? The popular theory that Catholicism stands for sacramental religion and Protestantism for the religion of the spirit is false. Both agree that the essence of religion is spiritual life, and also that outward things can express and minister to the inward and spiritual. What divides the two systems is the kind of relation that connects the outward with the inward element.

Sacramental signs may be either 'declaratory' or 'effective.' In the first case the outward is regarded as the expression of a spiritual reality already existing. In the second case the outward is used to bring about a spiritual reality which comes into existence only through the outward means. The best general example of the former is the relation of words to their meaning. An assertion says something about what exists

('London is a great city') but does nothing to bring about the truth.' So a symbol, like a flag on a ship, declares something about it but does nothing to create the reality.

The best general example of the latter is the relation of acts to a purpose. Countless human actions have made London a great city. Armaments are the actual means whereby a ship may continue to exist. Now these are the two views characteristic of the two great systems of religious belief. But the difference is one really of emphasis, in the main. A symbol is never merely a symbol; an instrument is never merely an instrument.

Yet there is a difference of idea too which is important. The Protestant stresses the declaratory as primary, the Catholic the effective. Hence in the administration the Protestant attaches most importance to the words, the Catholic to the acts. The administration in Latin, which is unknown to many worshippers, matters nothing if the acts be rightly done. Protestantism minimizes the importance of what is done because it desires to appeal to the intelligence. The declaration of God's permanent relation to His people which the sacrament makes is the main thing, not anything the sacrament effects.

The same difference exists in eucharistic doctrine. To the Protestant the sacrament commemorates a sacrifice once offered. To the Catholic the sacrifice of Christ is continued in the sense that the offering of Christ in the Mass is one with His heavenly self-offering. The same contrast is found in other directions, for example, in the doctrine of the Incarnation, and even in divergent views about reunion.

Now the two views are not really mutually exclusive. 'It is plain to see that both are right.' But each side needs to recognize the limitations of its own view and the value of the other's. It is so in the case of sacramental theory. It is so also in that of religious experience. It is so

in that of the outlook on the unseen. Canon QUICK points the way, and if his leadership is followed the Anglican Church may well realize its greatest ambition, to be the Reconciler of the world's religious opposites.

It is curious to note how small a place is given in systems of philosophy to the fact of Christ. Problems of ethics and metaphysics are worked out in complete independence of Him. Students are led straight from Plato and Aristotle to Descartes, Spinoza, and the moderns. Little regard is paid to Browning's dictum:

I say, the acknowledgement of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise.

Yet, to Christian faith, Christ is nothing unless He is central and of universal significance. The ultimate truth of things is not to be reached apart from Him. In other words, the Christian view of God and the world must be the most comprehensive and satisfying. On this point Dr. T. B. STRONG, the Bishop of Ripon, has written much that is suggestive in his *Religion, Philosophy, and History* (Milford; 3s. 6d. net), a little book packed full of good things.

He puts forward the view that 'the element in man's effort to interpret the world which expresses itself later as religion is a primary and necessary element in his reaction to his environment; or at least that it has the same kind of claim to validity that is allowed to those elements which express themselves later as philosophy, art, and ethics.' 'I do not think it is possible to say, for instance, that man is first attracted by the problem of causation in its rudimentary form, and proceeds to extend his inquiries in various directions from this basis. I would suggest that his thought is really anthropomorphic from the first: at any stage at which he can be said to think, he finds something like a reflection of himself in the world around him.

He looks to it to satisfy his sense of order, of right and wrong, of fellowship. All the special modes of conceiving the world are, as it were, fused: and it is somewhat of an anachronism to treat them in the early stages either as co-ordinate separate interests or as a logical series. As time goes on, and man's mind develops, different aspects of experience catch the attention of different minds.'

The Greek mind, attracted and vexed by confusion and uncertainty, sought for some one principle which would explain the whole mass of miscellaneous experiences and reveal a rational order. The Hebrew mind moved along quite a different line. Strongly possessed of a 'numinous' sense, that is the sense of a Numen or Presence in things, it conceived the world as the scene of the activity of a Power which governs the whole. The Hebrews showed little or no interest in metaphysical questions. The main development of Hebrew religion

lay in the direction of a continual growth in the fullness of the personal idea as applied to God. This is as peculiar and independent a process as that of Greek philosophy.

It is Dr. STRONG's contention that the Christian system comprehends these various lines of thought. 'The philosophic view of things fails to explain the individual experience and the historic sequence of events, all of which are individual. I submit that the Christian scheme of thought, as it covers much more ground, is able to avoid this pitfall. It has room in it for the philosophical method, but it is not bound within these limits. If the Christian point of view is to be trusted the existence and activity of God is the fundamental fact in experience. This fact, if true, must express itself in contact with the souls of men, in the general guidance of history, and the convergence of it on a purpose, only partly fulfilled as yet.'

Zionism.

BY PROFESSOR JOHN E. MCFADYEN, D.D., UNITED FREE CHURCH COLLEGE, GLASGOW.

ZIONISM A RELIGIOUS QUESTION.

ZIONISM is a political question, but it may be of service to remind ourselves that it is also, and even essentially a religious question, and that our attitude to it will depend, in the last analysis, on our conception of religion. Doubtless historical considerations may be, and have been, urged in favour of the Jewish claim to Palestine. But, the Jews themselves being witnesses, that land had not always been theirs, they won it by the sword. And some of their prophets at any rate did not think this a sufficient justification for their being allowed to remain in it for ever. 'The eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the earth' (Am 9⁸). If, in spite of a thousand subsequent political transformations, ancient conquest is adequate justification for the descendants of conquerors cherishing the hope of a later return to the land they conquered, we may still have to reckon with an Italian claim to

Britain, which was for centuries Roman. Is the Jewish claim to Palestine really much more reasonable? We cannot reverse the processes of history. Others are now in the land. The Zionists ask the world, as Professor D. M. Kay in his Croall Lectures has recently put it, 'to reinstate them in a national home, *where others already have a national home*.' History is not of the distant past alone, but the history of all the time since then has also to be reckoned with; and we have to face our modern problems in the light of the world as it is to-day.

But essentially Zionism is a religious question. The champions and the opponents of it alike appeal to the Old Testament. That cannot, however, decisively settle the matter. For the Old Testament is too splendidly human a book to be dominated by any mechanical unity: it speaks with a double voice, indeed with many voices. Doubtless between its constituent parts there is a very real unity; they are all held together by the idea of God. All of it was written by men whose 'God was their

glory,' by men who 'looked to him, and were lightened.' As Julia Wedgwood has said, no other race 'has left on the ear of humanity so definite an impression of a single voice.' But the idea of God is the most comprehensive of all ideas, and among the Hebrews, as among other races, its expression in life and literature assumes a rich variety of forms.

DIFFERENCE IN OLD TESTAMENT IDEALS.

The difference in the ideals cherished by different Old Testament writers sometimes amounts to a positive contradiction between them. Consider, for example, the attitude to ritual. In the coming days to which the prophets looked so eagerly forward, Jeremiah would assign to it no place at all; for him the only law that mattered was the law written upon the heart. But Ezekiel, his younger contemporary, ends his elaborate description of the Jerusalem To Be with the significant words 'Jehovah is there'—*there*, in the City where the presence of God is guaranteed by a minutely regulated and punctiliously observed ritual. The same contrast is to be observed between Ezekiel and a later prophet of the Exile: Ezekiel toiling with painful steps and slow at the elaboration of Temple architecture and ritual, and Deutero-Isaiah, soaring on eagle's wings, never faint and never weary, amid the broad expanses of the spiritual world. Consider again the difference assigned by different prophets to the heathen in their scheme of the future. A whole moral world separates Joel and Ezekiel on the one hand from Deutero-Isaiah and Jonah on the other. Joel masses the alien nations together for destruction in the Valley of Decision, Ezekiel sees the slain hosts of Gog lying thick upon Israel's mountains and fields, to be devoured by beasts and birds. How different is the noble appeal of the God whom Deutero-Isaiah worships, 'Look unto me, and be ye saved, all ye ends of the earth'; and in Jonah the loving arms of God are stretched across the world even to cruel Assyria, which had wounded Israel so often and so sore. Ezra demands the divorce of the foreign women, the writer of the exquisite Book of Ruth—perhaps by way of protest—welcomes the Moabitess, with her loving heart and her resolve to take Israel's God as her own God, into the commonwealth of Israel.

On these and on other matters there is an endless variety of opinion in the Old Testament. But all such differences tend to resolve themselves broadly

into two opposing categories, the prophetic and the priestly; and our attitude to Zionism will largely depend on which of these two we would wish to see triumph. If it seems dogmatism to say, as one has said, that it is the prophets who laid the true foundations and proclaimed the essence of Jewish religion, it is at any rate a dogmatism which would be supported by the consensus of Christian scholarship. The prophet and the priest were the two most conspicuous representatives of Hebrew religion; but the service of God, to which both alike summoned the people, was interpreted by them in radically different ways. It was the fundamental difference between a moral and a ceremonial religion. Not, of course, that the priests cared nothing for morality, but with it they equated ritual. The priest demanded ritual and the prophet righteousness. It is possible, no doubt, to draw the contrast too sharply between these two types. They are not entirely incompatible with one another, and there are men in whom these interests are, or seem to be, blended. Ezekiel, who is the most brilliant champion of religion interpreted in terms of the cult, yet proclaimed in memorable words that a man's moral quality determines his destiny; and before him, the Deuteronomic reformers, who were busy when he was a child, were as eager for the cleansing of the moral life of the nation as for the purification of religious usage. Nevertheless the distinction between prophet and priest is a vital one, and without it it is impossible to understand the ferment of Hebrew religious thought. Already in the eighth century B.C. the conflict is seen in all its ferocity when the grim Amos, fresh from the wilderness, faces the supercilious priest who wishes to stop his honest mouth (Am 7); and eight centuries afterwards it was revealed in all its tragic solemnity when 'the chief *priests* and rulers delivered up Jesus the Nazarene, who was a *prophet* mighty in deed and word before God and all the people, to be condemned to death, and crucified him' (Lk 24^{19c}).

PROPHETIC RELIGION.

If we are prepared to take certain utterances of the prophets at their full face value—to believe, in other words, that they mean what they say—we are left with no alternative but to suppose that they were the implacable foes of the ritual system which to the priestly heart was so dear. 'What doth the Lord require of me?' is the question of questions for a religious man; and the prophets—of the golden

age of prophecy at any rate—are ready with their very unequivocal answer. ‘Not sacrifice and offering,’ says the earliest of them. ‘Was it these things that ye brought unto me in the wilderness?’ In the context the only possible answer is No: but then and now and evermore the Divine demand is that ‘justice roll on through the national life like waters, and righteousness like a perennial stream’ (Am 5^{24c}). His successor clinches this truth in an even more incisive antithesis. ‘I desire mercy, and not sacrifice’ (Hos 6⁶). ‘What care I,’ asks Isaiah, ‘for your multiplied sacrifices? Blood of bullocks, of lambs, of goats, is no pleasure to me.’ With the same voice speaks Isaiah’s younger contemporary. Not for holocausts and rivers of oil, and infinitely less for the sacrifice of the first-born does God ask, but in these immortal words he expresses the Divine demand upon men—‘act justly, love mercy, and walk humbly with thy God’ (Mic 6⁸⁻⁹). A century afterwards Jeremiah is equally explicit, and his words are all the more significant that they were uttered some years after the attempt of the reformers to establish religion on the basis of a purified cult with alleged Divine sanction: ‘In the days of the Exodus I gave your fathers no command concerning burnt-offerings or sacrifices’ (7²³). The prophets knew very well both what they wanted and what they opposed: they wanted a religion which expressed itself in a moral life, and they implacably opposed a religion which expressed itself in the cult. The contrast—especially in Amos, Micah, and Jeremiah—is deliberately and almost fiercely drawn. In answer to the priests and the people who appeal to the ancient days of the Exodus in justification of the ritual of which they were too fatally fond, the prophets, in the name of their God, unflinchingly maintain, ‘I gave you no such commandment. My concern was, and is, with righteousness altogether, and with ritual not at all.’ True, some modern scholars, for reasons which we have not space to consider, believe that the prophets did not quite mean all they say; but we can be doing them no injustice by taking them at their word—and that is their word on this supreme question.

PRIESTLY RELIGION.

Now the tragedy is that the priest, who had the last say in the making of the Old Testament, has pretty completely dominated our conception of that literature, as indeed he has, in consequence, also

dominated certain types of Christian thought. Relative, then, to our discussion, what are the characteristics of the priestly conception of religion in the Old Testament? (i) First and most obvious is its emphasis on ritual as an—*we might say the—*indispensable thing, and its consequent concentration of interest, from 621 B.C., on the Temple. The ceremonies and sacrifices are everlasting statutes, to be valid for all time. To the Chronicler scarcely any history is worth considering but that of Judah; in Judah, the supreme interest is Jerusalem; and in Jerusalem, the Temple. His is indeed ecclesiastical history with a vengeance. Ezekiel, though a prophet, prepared the way by devoting no less than nine chapters of his book to a minute cultic programme, which he manifestly regards as the climax and crown of his message, and the later prophets follow suit. Malachi attributes the disasters that have come upon the people as the Divine retribution for their neglect of the tithes and the offerings. A later prophet, without stopping to consider the impossibility of his dream, envisages with joy the prospect of the nations ‘going up from year to year to Jerusalem to keep the feast of tabernacles’ (Zec 14¹⁶). But surely Mr. Montefiore is right when he says that ‘the one universal God cannot fitly be worshipped by a national cult. The national ceremonial has become too narrow for the universal God. The clothes do not fit the religion.’

When the priest, or a prophet with a priestly heart, stumbles into saying a great thing, it is seldom so great as it looks. At first sight nothing could be more profound than Ezekiel’s promise, ‘I will give them another heart, and I will put a new spirit within them; and I will take away the stony heart out of their flesh, and I will give them a heart of flesh’ (11¹⁹). But the words that follow undeceive us—‘that they may walk in my statutes, and keep mine ordinances.’ Despite the fine spiritual prospect, we are back again in a legal religion after all. So when Joel says, ‘I will pour out my spirit upon all flesh’ (2²⁸), the heart leaps at the glorious vision, but it turns out that it is only upon Jewish flesh that the Spirit is to be poured—upon all of that, no doubt, upon the servants and the hand-maidens included, but upon no more than that; a very different fate is reserved for the nations in the Valley of Decision. And when a prophet says a great thing, the priest has to qualify it, if he conveniently can. The magnificent dream in Is 19²³⁻²⁵ of a world in which ancient and deadly enemies

have become good friends, vanishes at a stroke of the priestly pen: the noble words, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance,' are degraded in the Septuagint to 'Blessed be my people in Israel and Assyria,' etc., which confines the reference, in a pitifully nationalistic way, to the Jews resident in those countries. Again, our present text makes Jeremiah say that 'the priests the Levites shall never want a man before me to offer burnt offerings, and to burn meal-offerings, and to do sacrifice continually' (33¹⁷). Now in view of Jeremiah's real message, of which more presently, it is simply inconceivable that he could have said that; and it is a peculiar satisfaction to know that this whole section (33¹⁴⁻²⁶) is lacking in the Septuagint. It must be very late—as distant in time from Jeremiah as it is in spirit.

(ii) Another characteristic of the priestly religion is its emphasis upon the book. The prophet is a man of the Spirit, the priest of the Book. It was a fateful day for Israel when the newly discovered Book of Deuteronomy was made the basis of a reformation, and a day more fateful still when Ezra, 'a ready scribe in the law of Moses,' set his face towards Jerusalem, 'with the law of his God in his hand.' Under the régime of the priest the decadence of prophecy is only too evident, and it was but a question of time till 'there was no more any prophet' in the land (Ps 74⁹). The religion of the Book tends to stifle the religion of the Spirit. Very significant in this respect is the difference between Jeremiah, a true prophet, and Ezekiel, a priestly prophet, in the story of their call. Jeremiah's contact with the Lord is immediate. Simply and finely he says, 'The Lord put forth his hand, and touched my mouth; and said to me, See, I have put my words in thy mouth' (1⁹). But in Ezekiel the Divine voice says, 'Eat this scroll, and go, speak to the house of Israel' (3¹). The message is mediated by the book. Ezekiel is a student of the law, and the presence of the book in the story of his call is of ominous significance. It is the same contrast as we find between Jeremiah and the First Psalm. 'Blessed is the man,' says Jeremiah, 'that trusteth in the Lord, and whose trust the Lord is' (17⁷). This the writer of the First Psalm, whose imagery puts it beyond doubt that he has this passage of Jeremiah in view (cf. Ps 1³ with Jer 17⁸), significantly transforms into, 'Happy is the man that meditates on the law of the Lord.' The First Psalm

belongs to the later period, when the priest is in command. And so we are prepared to understand the sorrowful indignation of Jeremiah when, perhaps with reference to the very men who were issuing a book which, in large part, dealt with ritual obligation, he complains that 'the false pen of the scribes has wrought falsely' (8⁸).

(iii) Again, in their attitude to foreign nations the priestly prophet and the true prophet are poles asunder. We have seen how Joel and Ezekiel would deal with them. Trito-Isaiah is no better. If the gates of Jerusalem are to be open day and night, it is that through them 'men may bring unto thee the wealth of the nations' (Is 60¹¹). The destiny of the alien is to lick the dust of Hebrew feet, or at best to have the privilege of rendering menial service to the priestly nation. This nationalistic *hauteur* is expressively summed up in the lines:

Strangers shall stand and feed your flocks,

And aliens shall be your ploughmen and vine-dressers,

But ye shall be named the priests of the Lord,

Men shall call *you* the ministers of our God (61⁵¹).

The deplorable anti-Semitism of the modern world has its prototype in the anti-goyimism—if we may coin so monstrous a word—of the ancient Hebrews.

These three characteristics—the ritual, the book, and the *hauteur*—go naturally together. The ritual is recorded in the book: the people who possess the book and the ritual are the elect people. Hence the exclusive attitude to those without. In the scheme of Providence the nations are of very subordinate importance—at best an annex to Israel, if they desire to share her salvation, and at the worst, as in Esther, the objects of fanatical hatred. That, on some of its sides,—though of course there are other and better,—is the ideal of priestly Judaism, and a most unlovely ideal it is.

THE PROPHETIC CONCEPTION OF THE FUTURE.

What a change when we pass to the great prophets, with their generous and comprehensive outlook and their intensely ethical temper! The passion of their hearts was set upon the redemption of the world from misery: first, no doubt, of the Hebrew world—for they themselves were Hebrews—and then of the great world beyond. There is from the beginning a universal drift in the religious thought of the Old Testament; it is seen already in the story of the creation of the world and of man. Deliverance 'from all evil,' from all that hurts and

harms, from social and political strife, from oppression whether by foreign conquerors or native tyrants, from exile, from sorrow, from sin, from death—that is the ideal of the prophets. How irrelevant must have appeared the details of the cult to men who were moving among magnitudes like these! The great prophets were men of international mind, who recognized, like Amos, that God was as surely behind the migrations of the Philistines and the Arameans as behind the Exodus from Egypt, and who knew, like him, that the dark-faced sons of Africa were as precious to God as Israel herself (Am 9⁷); men who looked hopefully forward to a friendly world in which nations that had hated and feared and fought each other would be bound together by the indissoluble bond of a common worship of the one God who was over them all (Is 19²³⁻²⁵); men who could believe, like the writer of Jonah, that heathen hearts would be responsive to a prophetic word, and who were persuaded that ‘the love of God is broader than the measures of man’s mind,’ broad enough to embrace Israel’s ancient and most deadly enemies; men who could anticipate, with Jesus, the time when they would ‘come from the east and the west, from the north and the south, and sit down in the kingdom of God.’

THE EARTHLY ZION.

But where in all this does Zion come in? In a sense, no doubt, she is central, and this centrality receives classic expression in the famous passage which represents the nations as carrying to Zion for arbitration the disputes which otherwise would have been decided by sword and spear. ‘Let us go up to the mount of Jehovah, for from Zion goes forth the law’ (Is 2³)—that is, from that city moral direction proceeds, just decisions are issued. Zion is here the moral and religious metropolis of the world. In the happy mistranslation by the Septuagint of Ps 87⁵, she is ‘Mother Zion.’ Men in exile wept when they remembered Zion. Nor was it only priests, but prophets too, who believed that in some real sense Zion was Jehovah’s earthly home. The great Isaiah, who worshipped a God whose glory filled the whole earth, could yet describe Him as ‘dwelling in mount Zion’ (8¹⁸). Here, one might be tempted to say, is one of those delightful inconsistencies which are sometimes found lying peacefully together even within the most powerful minds. But in point of fact there is abundant historical

justification for this claim to pre-eminence of Zion. It is with Jerusalem and her great prophets like Isaiah and Jeremiah that ideal religion is associated more than with any other city or men in the world. Jerusalem is, in very truth, the Mother of us all. The anonymous prophet of the Exile was right in believing that, in the purpose of God, the Jewish people held a pivotal place in the religious development of humanity. They were chosen indeed for the world’s sake, but they were assuredly *chosen*, and Jerusalem was their capital city.

But the work of that city was done when the ideals cherished by her greatest men were lifted up into the higher life of the world. Indeed, she herself had been blind and recreant to her high privilege. That city of priests, as our Lord reminds her in words throbbing with agony, had had the tragic distinction of killing the *prophets* and stoning those that had been sent to her, and in the end she had crucified the greatest Prophet of them all. So her work was done when her message was liberated and carried across the world to the islands of the sea. But surely nothing is more natural than the inextinguishable affection of the Old Testament for Zion. This localism is just one form of that charming and very intelligible materialism which hovers over almost the whole range of Old Testament thought. Not indeed of it all. There is no hint in Is 19, such as there is in Zec 14¹⁸, that Egypt and Assyria need come to Zion to worship the God who claims them as His people and the work of His hands. There is no hint that the Ninevites, in order to be welcomed by Jehovah, need adopt the Jewish cult or do anything other than show fruits worthy of repentance. But in general, on the scenery of the Old Testament, Mount Zion towers aloft, unique and indispensable. No voice within it ever quite succeeded in saying, ‘Neither in this mountain, nor yet in Jerusalem.’

THE CITY OF GOD.

But that does not prove the case for the Zionists. The thing that was precious in Zion was a spiritual thing, and spirit knows no bounds of place or time. The peaceful arbitration of international disputes, which a Hebrew prophet naturally enough associated with Jerusalem, would surely be just as welcome and as potent, if it came from Geneva or the Hague. Every thinker expresses his ideals in forms that are locally and temporally conditioned in a hundred ways, but it is the ideal, the spirit, that matters.

That spirit is seen in its purest essence in Jeremiah. He uttered three great words whose effect is to emancipate religion from every local and material association, words which constitute the everlasting charter of spiritual religion. The first is, 'I gave you no commandment concerning burnt-offerings or sacrifices' (7²²). The second is, 'In those days when you have grown numerous and fruitful in the land, men shall speak no more of the ark of the covenant of Jehovah: it shall never enter their minds, they will neither think of it, nor miss it, nor shall it be ever made again any more' (3¹⁶). And the last word is the greatest, for it is the secret of the other two, 'I will write my law in their heart' (31³³). A law that can be written there, is essentially not for the Jewish heart alone, but for every human heart. Religion, in being spiritualized, becomes universalized, and Zion counts for nothing any more. To the popular mind, dyed in priestly conceptions of worship, animal sacrifice and the ark were indispensable accompaniments of religion; from the religion of the future, as Jeremiah conceived it, they would be absent, and their absence 'would never be missed,' because the Divine law was written upon the heart.

In other words, we have to reckon seriously—and how few there are who do this!—with the truth that God is *Spirit*. The Kingdom for whose coming Jesus taught us to pray is righteousness, peace, and joy, which things are for all men everywhere. It has nothing to do with the revival of any particular sacrificial or ritual system, or with the increase in numbers or glory or prosperity of the Jews. To emphasize these things as essential is just pure religious materialism, and the wonderful hymn of Habakkuk should have taught us better than that (3^{17f.}). If the world continues to grow in spiritual apprehension, it is difficult to believe that Judaism can have a vital future, in so far as it consents to be bound up with ritual and the earthly Zion. But it may have the most splendid of all futures, if it resolves to serve the world by re-asserting its own great revelation of God—the God of the 90th Psalm; the God of the 139th Psalm; the God of the prophets; the God whose supreme and eternal demand upon men is for justice, compassion, and humility; the God who, as Spirit, can be truly worshipped, not in Jerusalem only, but everywhere the wide world over, wherever men are willing to worship Him in spirit and in truth.

Literature.

THE DECALOGUE.

THE scholar is not always a preacher, the preacher is even less often a scholar: it is a happy coincidence when the same man is both. Such a man is the Ven. R. H. Charles, D.D., D.Litt., LL.D., Archdeacon of Westminster. His scholarship has carried his name throughout the whole theological world, and his quality, both as scholar and preacher, has been once more revealed in his recent book on *The Decalogue* (T. & T. Clark; 7s. 6d. net). An exhaustive and up-to-date book on the Decalogue was overdue. There have been sporadic discussions of it in general treatises, but what we needed was a thorough discussion which would do justice alike to the grave historical and literary problems which gather round it, and to its spiritual content and suggestiveness. This is exactly what Dr. Charles has given us in these Warburton Lectures: here

the critical, the historical, and the practical all come to their own.

An Introduction running to fifty-eight pages deals very minutely with the problem—especially on its textual and literary side—of the origin and growth, by successive accretions, of the Decalogue. It is not long since a scholar, who had the hardihood to claim for the Decalogue a Mosaic origin, would have been considered reactionary—a rather benighted person who could have little conception of the historical development of moral ideas within Israel: a date for it earlier than the eighth century, say, the time of Hosea, was held to be as good as inconceivable. But a healthy reaction is setting in against this extreme view; and Dr. Charles has the courage to proclaim that the Decalogue—of course in its original form of ten single clauses—is really and truly the work of Moses. And he not only proclaims this, he seeks to prove it by tracing

the text backwards, step by step, from the form it assumes in the Nash Papyrus, of a date about 200 B.C., to the Book of the Covenant and the Decalogue of Ex 34, with their implications which point back to an ethical Decalogue of simple form and Mosaic origin.

For most people, however, the chief interest of the book will be in Dr. Charles's practical application of the Decalogue to the crying needs of our own day. It is easy, too, to see that this is also Dr. Charles's chief interest. Scholar as he is, he preaches with all the passion of a social reformer, and everywhere in the Decalogue he finds subtle suggestions for the betterment of our individual and social life. The third Commandment, *e.g.*, gives him occasion to denounce the 'society smile' and the conventional 'not at home' answer to an unwanted visitor. In the seventh Commandment he pleads for the adequate housing of the people, without which decency and consequently morality are scarcely possible. The fourth Commandment furnishes him with a natural opportunity to discuss Sunday games, recreations, amusements, opening of museums and art galleries, etc.

But while the practical interest is never lost sight of, the historical interest is not ignored. In his valuable discussion more particularly of the second and the fourth Commandments, Dr. Charles traces the reaction of the Church to these demands throughout the successive centuries. In denouncing Mariolatry and the use of the crucifix, neither of which came into vogue till the sixth century, he is not slow to remind his hearers that 'such idolatrous beliefs have of late been making inroads into the ranks of the Anglican clergy.' Sometimes, indeed, his words seem too strong. Among those who 'are opposed both to capital punishment and to war as a whole,' there is pretty sure to be resentment when they find themselves—or at least 'the majority of them'—described as 'moral perverts and degenerates' who have lost their capacity for righteous indignation.

It is also more than possible that some Trade Unionists, should they have the good fortune to light upon this excellent book, may demur to statements like these—that the evil spirit of greed and covetousness which has often animated the employers, 'is just as rampant in most, if not in all, the Trade Unions,' that 'the poison of Syndicalism has affected the entire Socialist movement, and indeed most of the Trade Unions in this country';

and that 'the standard they set up in skill and energy is that of the least capable and the least efficient. A good workman is taught that it is unfair to others to do his best.' These strictures do not prevent Dr. Charles's 'profound admiration for the boundless self-sacrifice these great Corporations have shown in the past for a fairer wage and a fairer share in the products of labour and industry.' Enough has been said to show that in his discussion of the Decalogue Dr. Charles has given us a very living book, the work at once of a great scholar and a fearless preacher.

IN HONOUR OF SIR W. M. RAMSAY.

Anatolian Studies presented to Sir William Mitchell Ramsay (Longmans; 35s. net) is a gift on which both the givers and the distinguished recipient may be cordially congratulated. Externally it is a handsome volume, well printed, well bound, and embellished with a number of beautiful plates. Intrinsically the Studies are very valuable, each evidencing that accurate scholarship which Sir W. M. Ramsay never failed to hold up as an ideal to all his students.

The field covered is as wide as the master's interests, embracing N.T. criticism, ancient geography, history, economics, philology, epigraphy, art, and literature. We can here enumerate neither the writers nor their subjects. Suffice it to say that all the topics are interesting, and that each is dealt with by one who may safely be regarded as a competent authority.

Readers of this magazine will be perhaps most directly interested in Deissmann's argument for an Ephesian imprisonment of St. Paul, during which most, if not all, of the Epistles of the Captivity were written. It is based on a calculation of distances and accessibility, in reference to the large number of journeys, actual or projected, to which the Apostle refers in Philippians. Those journeys are all to or from the place of captivity. If that place be Rome, the journeys cover about two years. If it be Ephesus, they require only a few weeks, which is far more probable. Confirmatory are the definite testimony of Marcion to an Ephesian imprisonment, although Deissmann is not disposed to stress that too strongly, and the local tradition of Ephesus, where Paul's prison is pointed out.

Many of us may be interested likewise in Professor Calder's really brilliant essay on 'The

Epigraphy of the Anatolian Heresies,' which casts great light on the diffusion of Montanism and its allied eccentric or schismatic movements.

We miss just a preface which might have preserved for the future a record of the genesis of a work which obviously has far more than a temporary and personal significance.

ASSYRIAN MEDICAL TEXTS.

A work involving colossal labour and highly specialized knowledge has appeared under the title, *Assyrian Medical Texts* (Oxford University Press; £2, 2s. net). The editor is Mr. R. Campbell Thompson, M.A., F.S.A. On one hundred and seven plates he has reproduced six hundred and sixty cuneiform medical texts, most of them hitherto unpublished, thereby virtually completing the British Museum collection under this particular head. The translations are to appear very shortly, but in the meantime an earnest is given in *Assyrian Medical Texts* (John Bale, Sons & Danielsson; 2s. 6d.), a reprint from the Proceedings of the Royal Society of Medicine, 1924, vol. xvii. This presents about one-tenth of the whole, in translation but not in transliteration, with elaborate notes. From this it may be judged that the completed work will be of cardinal importance for students of Assyrian, and also for the history of medicine. One thing leads to another. Mr. Campbell Thompson has set himself to master the vegetable drugs of the ancients, two hundred and fifty in number, and the results will appear in a forthcoming volume on 'The Assyrian Herbal.' This effort to determine the various plants employed is most courageous, and from the notes published in the smaller volume named above we can gauge the success attending. Even after this all items may not be clear, but Mr. Campbell Thompson will have the credit of having given a praiseworthy lead. The neatness of the cuneiform reproductions, and the accuracy of the references, which are numerous, deserve special mention.

IDEAS OF GOD IN ISRAEL.

In his *Ideas of God in Israel* (Allen & Unwin; 10s. 6d. net) the Rev. Edward Pace, M.A., D.D., has hit upon the fruitful plan of tracing those ideas backwards from the time of Jesus, when they are relatively clear, to the time of Moses when some

of them at least are tolerably obscure. No single idea of God controlled the mind of the people during that long period, nor indeed during any part of it: there was always a spiritual aristocracy, head and shoulders above the common people. In particular, Dr. Pace finds three types of ideas of God—primitive ideas which not only lived on into the time of Jesus but are very much alive to-day, prophetic ideas which attained their purest expression in Jesus, and legalistic ideas which culminated in Pharisaism. By concentrating the discussion upon the idea of God, Dr. Pace succeeds in presenting a very complete and vivid picture of each type.

The writer shows a sound and extensive acquaintance with the literature relevant to his subject. He is inclined to follow Budde in his advocacy of the Kenite origin of Yahwism. The argument in support of this hypothesis might, however, be profitably reconsidered in the light of the criticism to which it has been recently subjected by Professor J. M. P. Smith of Chicago in his 'Moral Life of the Hebrews,' p. 65 ff.

On the difficult question of the attitude of the prophets to the cult Dr. Pace expresses himself in unambiguous terms. In Jeremiah, e.g., what he finds is 'a rejection of sacrifice *in se*, not of sacrifices which, though right and good in themselves, were made unacceptable by the unworthiness of the offerers' (p. 162). And later (p. 185), 'Marti is surely right in saying that there is no word in the prophets about a distinction between the popular ritual and a better conception of sacrifice.' The whole discussion is stimulating and informing to an unusual degree.

THE BAGESU.

Canon John Roscoe, M.A., has issued the third and last volume of the long and very valuable report of the Mackie Ethnological Expedition which he led into Central Africa. *The Bagesu* (Cambridge University Press; 20s. net) is not on the same level of interest as the former volumes on 'The Bakitara' and 'The Banyankole,' being somewhat in the nature of odds and ends left over, shorter notes on some ten peoples living to the north-east and thereabout of Lake Victoria. Nor is it all of a like scientific importance, some parts being 'scraps of information,' as the Canon in his honest fashion puts it, gathered in the by-

going, rather hurriedly, from witnesses whose entire reliability is not guaranteed; and given, frankly, for what they may be worth. Naturally it is those other sections where the author's trained gifts have had larger play, and which are the outcome of closer and more personal study, that make the greater appeal. Everywhere much space is given to rites of initiation to manhood and womanhood; and everywhere religion is reported as being dim and vague. We hear of the Busoga, among whom it is not murder to kill a man who has spat at you; of the Bambwa, where the usual method of obtaining a wife is to exchange a convenient sister for the desired damsel; of the Basabei, where it is still bad form for a young woman to use tobacco, as everybody else does freely; and of several other tribes.

But the first place is given to the Bagesu, a dirty and in the main unskilled people, living for safety high up the slopes of the huge ranges of Mount Eglon, where there are caves in which they and their flocks can hide, should any daring enemy climb so far against their resistance. The many clans live in a perpetual bicker of hostility, except at the annual armistice, when every one indulges in an orgy of beer-drinking that ends in undisguised and unashamed licentiousness. Sometimes man and wife form a kind of partnership in the matter, the man drinking until incapacitated, when his wife waits on him. And then she has her turn, while he looks after her. The dead were not buried—were taken out, nominally, for the jackals. But, under cover of the dark, they were cut up and carried home for the assembled relatives.

Facts like these make one glad to learn that yonder too the young generation are showing signs of insubordination and originality and scorn of some of the traditions. And in their country at least that seems wholly well.

There are thirty-two plates, a map, and pages of vocabulary of the languages of several tribes. The whole report is an admirable piece of work carried through skilfully by a manifest expert. Sir Peter Mackie, whose generosity made the expedition possible, should feel amply rewarded.

EARLY CHURCH HISTORY.

The history of the Church for the first two centuries is known by all to be exceedingly obscure. It is our chief complaint against Professor Elmer

Truesdell Merrill, M.A., that his book, *Essays in Early Christian History* (Macmillan; 15s. net), seems to aim at, and results in, just emphasizing the obscurity. That is a task unworthy of his competence. Positive results are here few and far between. We accept with gratitude his clear account of the rise and the function of Emperor-worship; but that has been adequately supplied already. More original, we think, is his satisfying explanation of what was meant by describing Christianity as *religio illicita*. That, he points out, did not mean that Christians were outlaws, but only that theirs was an un-'incorporated society,' the consequences of which might occasionally be rather serious.

His main contention is that for two centuries the legal position of Christians in the Empire was quite undefined. There was no general policy of outlawry. The *institutum Neronianum* is a fiction. So is the alleged persecution by Domitian. His view of the Rescripts of Trajan and Hadrian will demand close attention. It seems to us well worth consideration.

The demolition given to the Roman Petrine claims will arouse great jubilation in certain quarters. It is certainly strong. It is not altogether convincing. The Petrine claims, he holds, are all founded ultimately on a fiction started by Hegippus. 'Hegippus says that at Rome he compiled a list of the bishops of that city. He does not say that the Roman Church furnished him with its list. The fair implication is that they had no list to furnish, and Hegippus made up one for them.' But the *argumentum a silentio* is hardly a safe foundation for reasoning. We find, too, some ill-considered statements. For instance, 'In the fourth century were laid the foundations of the mediaeval supremacy of the Roman See.' For evidence that the foundations were laid long before that date, we do not need to go outside this very book. Or again, 'The bishop was the proper head of the local church; that was and had been long universally conceded.' Nay verily. The most momentous and long-continued schism in the ancient Church had that very point among others at issue. Our author has for the moment forgotten Montanism. We would wish also that a work on such a scale, and by a scholar, had been more fully 'documented.'

A history of peace is as interesting as any history of war, and much more needful. This is really what Mr. C. Delisle Burns has given us in *A Short History of International Intercourse* (Allen & Unwin; 3s. 6d. net). His idea has been to trace the contributions which each nation has made to the general welfare of mankind, and so to show how the arts and sciences have grown to be what they are through international intellectual intercourse. The idea is carried out with success in an interesting and valuable survey which concludes with some suggestions as to the services for the world's good which await the modern peoples.

Three editions have already appeared of *Psychology of Early Childhood*, by Mr. William Stern. The fourth edition has now been prepared, completely revised, and considerably enlarged, and it has been translated from the German by Anna Barwell (Allen & Unwin; 16s. net). The volume contains a thorough, scientific, and detailed account of the development of the child's psychic life up to the sixth year. It should be read by parents and teachers, and will doubtless find its place among University text-books. Mr. Stern assumes a critical attitude 'towards the theory of infantile sexuality.' A valuable part of the book is Mrs. Stern's diaries containing her detailed observation of their own three children during the first years of their life.

The latest volume in the 'New Psychology' Handbooks series is *Mind as a Force* (Allen & Unwin; 3s. 6d. net). The author is Mr. Charles F. Harford, M.A., M.D., who has been a pioneer medical missionary in Central Africa, and for the last twenty-one years has been Principal of Livingstone College. Perhaps there is not much here that we have not read in some of the other 'New Psychology' Handbooks, but it is all put very clearly, and this volume should prove a good introduction to the study of suggestion, auto-suggestion, healing, repression, and all the other subjects akin to these, about which we hear so much talk to-day.

Professor H. G. Wood of the Selly Oak Colleges has published a volume of essays on religious themes which he calls *Living Issues in Religious Thought: From George Fox to Bertrand Russell* (Allen & Unwin; 6s. net). The second part of the title is misleading as the book is not

a series of consecutive historical studies, but a collection of essays gathered out of various periodicals and written between 1914 and 1923. Regarded as a miscellany, they are very good. One of the best is a study of the conditions and necessary characteristics of the next revival of religion. This might well be printed separately as a tract. Its influence would be wholesome. There are interesting essays on the religion of H. G. Wells and on that of G. B. Shaw. John Woolman is a subject that never stales, and Professor Wood speaks with authority on Quakerism. Altogether a book of interest and value.

About a year ago Sir James Marchant collected a number of essays which had appeared in *The Times*, and published them under the title of *Life's True Values*. Now we have a second series which is no less good than the first. The title of the volume is *The Spirit of Man* (Allenson; 5s. net). There are about fifty essays in all, and they are divided under three headings: Character, Morals, and Religion. The essays are all forcible, and they deal with the things that are of permanent value. We hope and expect that they will be widely read and that they will reach those to whom the volume of sermons makes no appeal.

The Rev. Archibald Alexander, M.A., B.D., calls his latest volume of Talks *By Sun and Candle-Light* (Allenson; 5s. net). Mr. Alexander always shows a very pleasant fancy in his titles. To those who know his *Glory in the Grey* and the volumes which followed, it will not be necessary to commend this new volume of Talks, but to those who do not know Mr. Alexander we would say that they are comforting, invigorating, pleasant, and full of Christian teaching. We have been greatly refreshed by them, and we commend them very heartily.

Dr. R. C. Gillie has his own way with the children. It often takes the rather difficult form of the parable and the allegory. But whatever form he employs he never fails to be interesting and profitable. In his new volume *For Listening Children* (Allenson; 2s. net) Dr. Gillie has given half the space to five longer sermons suitable for special occasions. The second half contains twelve short addresses for the ordinary morning service.

The Way to Immortality, by Mr. Percy Russell

(John Bale; Sons & Danielsson; 2s. 6d. net), is written from the point of view of conditional immortality. The style is exceedingly discursive, and room is found for passing references to all sorts of subjects: evolution, vivisection, capital punishment, etc. The writer's tone is earnestly Christian, and he has a strong sense of the spiritual and social revolution which would follow from right teaching about the future life of the soul.

We have all held that there is no Metaphysics in Scripture. A perusal of *Evolution, Knowledge and Revelation*—the Hulsean Lectures, 1923-24—by the Rev. S. A. McDowall, B.D. (Cambridge University Press; 6s. net), may compel reconsideration of the statement. In a profound discussion of Epistemology and Ontology the author begins and ends with the Scriptural position. 'Prophet and teacher of early Palestine proclaimed experience not reasoning. When they lost touch with this and began to speculate, the result was disastrous. . . . In the New Testament we find the old pure line of Jewish teaching raised to a higher power, but still the same. Jesus Christ preached and exemplified not a system of thought, but Reality as a present fact. Eternal Life as a direct experience of Reality. . . . And following the Master the Apostles teach the same thing. Truth is a way, Reality a life.'

We have never seen such a *multum in parvo* as this little book. It is not easy reading, but will repay the effort. It will impart new courage to those who have become despondent over the riddles of Being and Becoming, Immanent and Transcendent, Appearance and Reality, or the elusive Thing-in-itself. It is all most suggestive. Not that all our difficulties are cleared up. When the author holds that Reality is experience in process of being experienced, what precisely, we must ask, are the 'reality' and the 'experience' in question? Both terms are equivocal. In one sense the statement is the merest truism which takes us nowhere. We miss, too, some account of Faith or Belief in their distinction from Knowledge and Love as the author conceives of them.

The Doctrine of the Two Seeds, by Mr. John E. Southall (Daniel; 2s. net), deals with the age-long conflict between good and evil, as arising out of the enmity between the seed of the woman and the seed of the serpent. The writer shows the

prominence given to this conception in Scripture, especially in Isaiah, and his contention is that only the Society of Friends have given it the place in Christian thought which it deserves. This is supported by a number of miscellaneous quotations from the writings of the early Quakers.

Mr. Claude Houghton has earned some reputation as poet and dramatist by his tragedy of 'Judas' and other works. He has now written a series of remarkable essays on spiritual themes, entitled *The Kingdoms of the Spirit* (Daniel; 6s. net). These essays are distinguished by lofty imagination, finely impassioned feeling, and fitness of phrase. The general theme is the supremacy of the spiritual over the material, and the need of emancipation from the slavery of self. Precision of thought is not the writer's strong point. Everything is seen through a luminous haze. All creeds are at bottom one, all prophetic souls bring the same message. It is not easy, moving at this level, to come to grips with the problems that really interest men. None the less throughout the book there are touches of light and fire.

Messrs. J. M. Dent & Sons, of Aldine House, have issued a new and revised edition of *Dante* (3s. 6d. net), by Edmund G. Gardner, M.A., Litt.D., originally published in 1900 as one of the Temple Classics Primers. Of the Primer several editions were called for. One has only to compare it with the new volume, which is in larger and clearer type, to see that the revision is a matter of fact and not a matter of form. 'Were I now to write a new Dante Primer,' says Dr. Gardner, 'after the interval of nearly a quarter of a century, I should be disposed to attach considerably less importance to the allegorical meaning of the *Divina Commedia*, and to emphasize, more than I have here done, the aspect of Dante as the symbol and national hero of Italy.' What he writes of it in the Primer is: 'The whole poem is the mystical epos of the Freedom of Man's Will.' What he writes in this new edition is as follows: 'The whole poem is the mystical epic of the freedom of man's will in time and in eternity, the soul after conversion passing through the stages of purification and illumination to the attainment of union and fruition. It must be admitted that the allegorical interpretation of the *Commedia* has frequently been carried to excess.'

Mr. J. Gilchrist Lawson has published a book of epigrams, proverbs, and puns, and called it *The World's Best Epigrams* (Doran; \$2.00 net). The title, however, should be 'America's Best Epigrams.' We quote three.

'FAME.—The man who wakes up and finds himself famous hasn't been asleep.—*Columbus Citizen*.'

'SIN.—There is no prospect of an early reduction in the wages of sin.—*Cleveland News*.'

'REFORMS.—The more we watch man's efforts to straighten out the affairs of the world, the more we believe in prayer.—*Richmond News Leader*.'

A very thoughtful and well-informed book on a useful subject is *Recent Psychology and Evangelistic Preaching*, by W. L. Northridge, M.A., Ph.D. (Epworth Press; 2s. 6d. net). Dr. Northridge knows the new psychology, and has thought out carefully its lessons for religious teachers. Here he confines himself to one of its applications—the winning of souls to God. He has not been carried away from the old faith by his new knowledge, and his conclusions will not only be reassuring to many, but will point the way of a sane and fruitful evangelism. The book ought to find its way into all theological colleges.

The Public Administration of Holy Baptism, by C. W. A. B. (Wells Gardner; 1s. 6d. net), is a plea for a worthy celebration of the sacrament as administered in the Church of England. While criticising laxity, the writer supplies many useful hints both in regard to a seemly order of service and the subsequent shepherding of the children baptized.

A comprehensive work on *The Papacy*, edited by the Rev. C. Lattey, S.J. (Heffer; 6s. net), is the result of a Roman Catholic 'Summer School' held at Cambridge in 1923. The Vatican doctrine of Infallibility is supported by an appeal to Scripture and a review of history, period by period. There is a chapter on the Vatican Council and one on the Papacy at work to-day. The point of view is concisely expressed in the first essay: 'We believe the doctrines of our faith, not because we fancy we discover them set forth in the New Testament . . . but because the visible teaching Church . . . has taught them . . . through its Head on earth, the Pope, the successor of St.

Peter, the Vicar of Christ.' The essays by various writers gathered here contain an interesting and authoritative statement of the Roman claims, and nothing but good can issue from this direct challenge to discussion and investigation.

We draw attention with pleasure to the series of pamphlets or tracts published by the Anglican Evangelical Group Movement. The tracts are all of an Apologetic nature, each one containing a succinct statement of the grounds of faith in one or other of the main Christian truths. There are over fifty already issued, and the writers are all competent and authoritative scholars. The subjects are too numerous for detailed mention, but examples may be given. Canon Barnes writes on *Religion and Science*, Canon Storr on *The Bible* and *The Person of Jesus Christ*, Dean Burroughs on *Prayer as a Problem*, Dean Inge on *Christian Mysticism*, Canon J. M. Wilson on *Evolution and the Christian Faith*, Principal Grensted on *Religion and Psychology*, and every aspect of the Christian Belief is dealt with in an adequate fashion. The publishers are Messrs. Hodder & Stoughton, and the price of each tract is 3d. We wish them a wide circulation.

Messrs. Hodder & Stoughton's 'People's Library' is meeting a need by supplying introductions to the study of Literature, Biography, and Science which really guide the reader in his proposed study. The volumes are cheap (2s. 6d. net), but they are of a high standard. It is sufficient to say that the volume on *Victorian Poetry* is the work of Mr. John Drinkwater to commend it to the English-speaking public.

Even to professional Christian scholars the Jewish Classics are far too little known. An admirable opportunity to remedy this defect is furnished by the projected series of Classics which has just been inaugurated by the publication of *Selected Religious Poems of Solomon Ibn Gabirol*, the great Spanish-Jewish poet of the eleventh century (Jewish Publication Society of America). On the right pages stands the beautifully printed and fully pointed Hebrew text, prepared by Professor Israel Davidson, and on the left a poetical translation in various metres, sometimes in rhyme, sometimes in blank verse, by that distinguished master of the literary craft, Mr. Israel Zangwill. Gabirol was

philosopher and philologist as well as poet—as a poet Zangwill claims him to be not merely the greatest of his day but ‘one of the few great poets of all time’—so that the fare here provided is varied and sumptuous indeed. The Hebrew abounds in reminiscences of the Old Testament, which are carefully recorded in a brief but admirable series of notes: and the translation is so close that, as the translator says, ‘You might use me as a crib.’ In a valuable Introduction Mr. Zangwill relates all that is known of Gabirol’s life and literary output, to which he appends some suggestive remarks on translation. If this volume is typical of those that are to follow, the series cannot fail to receive a cordial welcome from Christians and Jews alike.

The succession of quinquennial Congresses of the Baptist World Alliance was interrupted by the tragic years of the Great War. The meetings were resumed last year at beautiful Stockholm, and the Congress was the most representative and numerous attended that has yet been held. There were more than two thousand delegates present. The Record of the Proceedings of the *Third Baptist World Congress* (Kingsgate Press; 10s. 6d. net), compiled by the Secretary, the Rev. W. T. Whitley, M.A., LL.D., has just been issued in a handsome volume finely illustrated, with an Introduction by the Rev. J. H. Shakespeare, D.D., LL.D., the European Secretary of the Alliance. It is a compilation on which Dr. Whitley and the Baptist World Alliance are to be congratulated. Men of all religious denominations cannot but rejoice as they read this inspiring record. ‘At times,’ writes Dr. Shakespeare, ‘the atmosphere [of the Congress meetings] was electric. It would be a cold heart which could survey without deep emotion the host of delegates from the Far East and the great mission fields, from the New World across the Atlantic, and especially from European countries long held down beneath political, ecclesiastical persecution, and only recently enfranchised. Indeed, at times, the singing of Russians, Letts, and Rumanians broke on the ear with an undertone of centuries of suffering.’ There were delegates to speak of Baptist work in practically every country in the world.

We assume that *The Life of Jeanne Charlotte De Bréhard, 1580–1637*, by the Sisters of the Visita-

tion, Harrow (Longmans; 12s. 6d. net), is intended for readers who are members of the Roman Catholic Church. There is a Preface by His Eminence Cardinal Bourne, who says that the story of the Order of the Visitation with which Sister Jeanne was associated is ‘a matter of importance in these days, when God is wonderfully drawing many souls to desire and to seek that closer and more intimate union with Himself which is to be found in the enclosed contemplative orders of the Catholic Church.’ For readers of the Protestant faith the book contains what is doubtless a faithful and vivid narrative of all the phases of the cloistered life as it was lived in the sixteenth and seventeenth centuries, and doubtless as it is lived to-day by many faithful women. ‘To every true Christian,’ we are told, ‘it is an indefinable but an indispensable fact—a mystery but no less a fact—that suffering is one of the chief blessings this world can provide. We are so constituted that until we have suffered we cannot be said truly to have lived. Suffering is the ordinary channel through which the highest things of life are revealed to us. It opens the door to realities.’ From the cradle to the grave the life of Sister Jeanne is said to have been a striking illustration of that rule. The Sister was one of those who joined the Order of the Visitation founded by that notable man, St. Francis of Sales, and in various capacities she spent a life of the strictest severity. ‘She had ever done what she considered her duty, regardless of consequences.’ The story of her life is followed by the most remarkable chapter in the book, entitled ‘Her Incorrupt Body.’ Eight years after her death, her body had to be taken from the grave for burial elsewhere, and it was found to be ‘incorrupt and still exhaling the sweet odour.’ We are told that her holy life and the incorruptibility of her body seemed ‘to prove that she is adorned in heaven with the incorruptible crown of glory which our Lord so liberally confers on those who have lived stainlessly before Him.’

The Life Purposeful, by the Rev. Jesse Brett, L.Th. (Longmans; 5s. net), is described in the subtitle as ‘considerations of practical religion.’ By practical religion the writer does not mean the service of mankind for Christ’s sake, but the intensive culture of the inner life. The purification and enlightenment of the soul by penitence and grace, prayer and the sacraments, are his concern,

and he writes of these things, vaguely perhaps, but with the true intensity of a catholic and a mystic.

The Liverpool Diocesan Board of Divinity has done much service to the cause of truth by its issue of 'The Liverpool Lectures,' delivered year after year by the ablest scholars of the Anglican Church. They are published in a cheap form, but there is nothing trivial in the contents. The two latest issues before us (xxvii. and xxviii.) are a lecture on *Authority*, by Dr. T. B. Strong, the Bishop of Ripon, and three lectures on *The Idea of Revelation*, by Professor W. R. Matthews, D.D. (Longmans; the former 9d., the latter 1s. 6d. net). It is enough to name the titles and the authors of these publications to indicate their value. Dr. Matthews' views on Revelation were noticed last month in the 'Notes of Recent Exposition.'

In *Studies on God and His Creatures* (Longmans; 7s. 6d. net), Father Joseph Rickaby, S.J., publishes a number of essays supplementary to his work, 'God and His Creatures'—an annotated translation of Aquinas's 'Contra Gentiles.' They deal with such topics as Faith, Proofs of God's Existence, Immortality, Evil, Miracles, Final Destiny. The dialogue form in which most of the book is cast is well used and adds to the interest, objections being frankly stated and, on the whole, convincingly answered. Our author bases his theistic arguments mainly on Aquinas, and the criticisms recently made in a previous number on Father Joyce's 'Natural Theology' might be here repeated. Penetrating and subtle as the views advanced undoubtedly are, the setting of the whole, with its scholastic atmosphere, will not, we fear, be convincing to the modern mind. To those who regard the existence of God as a datum of the religious consciousness, the attempt to demonstrate His existence will produce only 'dead matter.' It is fair, however, to mention that Professor Ormond, in a posthumous work which we notice elsewhere, holds that the ontological argument can be stated in irrefragable form which Anselm just missed. We can more unreservedly commend the author's wise and able treatment of the problem of evil, or of the perennially interesting question as to final destiny.

Thirty-two years have elapsed since the death of

Mr. Spurgeon. His Autobiography in four volumes compiled by his widow and his private secretary has been followed by nearly a score of biographies or books of reminiscences, and between sixty and seventy volumes of his sermons have been issued since 1855. But it is only now that a volume of *The Letters of C. H. Spurgeon*, selected and arranged by his son, the Rev. Charles Spurgeon, has been published (Marshall Brothers; 6s. net). Many of them—it may even be said the best of them—have never before appeared in print. They begin with the warm-hearted letters of the youth of sixteen to his father and mother, just when he had found his soul and with it his vocation in life. These tell of his baptism by immersion, of his preaching in the little villages, and of his call to London. Those who thought his humour vulgar and unseemly would be the most surprised with the tenderness, the candour, the shrewdness, and the seriousness of these letters from a lad still in his teens. No experienced minister invited from an obscure country charge to become the pastor of a considerable congregation in the heart of London ever sent a response filled with more of true modesty, diffidence, and humility than was the letter of young Spurgeon in reply to such a call. The letters written to his twin sons, Charles (who has made this selection) and Thomas (who was destined to succeed him at the Metropolitan Tabernacle), are the outpouring of a father's love. 'How honoured I am,' he writes to the latter, then in Australia, 'to have sons who preach the Gospel so fully! I would sooner this than be the progenitor of the twelve patriarchs.' Strange that the youth who did not deem a College education and training necessary for himself should have been moved to establish a Pastor's College, to which he gave the most watchful care, and which was the means of training hundreds of men for the Baptist ministry. There are numerous brief letters in this selection in which there is just that touch of humour that was so characteristic of the man and the preacher.

We are all familiar with the weekly newspapers which invite their readers to employ their spare time in finding the answer to arithmetical and other riddles. Judging from *New Testament Studies* (Marshall Brothers; 6s. net) the Rev. G. Harold Lancaster, M.A., F.R.A.S., seems to think this amusement has Divine precedent. At the begin-

ning of his book he asks us to note that the number of books in the Old and New Testaments respectively is a multiple of three, which is a symbol of completion. Accordingly the Old Testament deals with the 'complete' rebellion and exile of Israel, the New Testament with the 'complete completion' of Israel.

If the making of even good puns is, as a distinguished lexicographer has informed us, 'quite incompatible with the character of a gentleman,' one would have thought that the making of not very brilliant puns was still less compatible with the character of Deity. But Mr. Lancaster does not agree. He concludes his volume by telling the whole story of 'Non Angli sed angeli' and commenting *inter alia*: 'Without racial pride it must be admitted, therefore, in all humility, that we are the great race which God has raised up in fulfilment of the ancient prophecies, to preach the good tidings of the Kingdom as our very name signifies; and it may almost be said that the "evangelisation" of the world can only come about as a result of the "ev-Anglo-isation" of the world,' and so on.

Supporters of the British-Israel movement will doubtless have their faith confirmed by reading this book. People of a more critical turn of mind, who can forget what seems to be the author's main thesis, may derive some profit from his account of the books of the New Testament. A valuable feature of the book is the series of fine photographs that illustrate Mr. Lancaster's travels.

In *Some Permanent Values in Judaism* (Milford; 3s. 6d. net), Mr. Israel Abrahams has given us a thoughtful and thought-provoking study of the value of the past, dealing, first, in a general way with the permanent value of primitive ideas, such as anthropomorphism and nationalism in religion, and then more particularly with the permanent value of Apocalypse, Philo, and the Talmud. It would be easy to be dull on these themes; but Mr. Abrahams, whose eye is always on permanent values and not on the antiquated expression of them, triumphantly escapes this temptation, and succeeds in disclosing to us the living quality of that ancient literature and its power to enrich our modern life—Apocalypse with its comprehensive philosophy of history and its unquenchable hope, Philo with his fine fusion of the Greek and the Hebrew spirit, and the Talmud with its interest in every phase of human activity. The primitive, Mr. Abrahams

contends, is the permanent: it lives on to give flavour and fragrance to the better thing which follows it. This able discussion leaves us with an enhanced appreciation of the value and the permanent potency of the literary and religious past of the Jewish people.

By the death of Professor A. T. Ormond, Ph.D., LL.D., in 1915, American philosophy lost one of its sanest, strongest leaders, who, according to the testimony of all who knew him, possessed a charming personality. He was appointed to deliver the Elliott Lectures—a series in which distinguished British scholars have from time to time taken part—but died just as he was ready to begin. His lectures, however, were fully written out, and are now published by his family under the title *The Philosophy of Religion* (Milford; 9s. net). Lectures, even when written out, are in few cases quite ready to appear in book form. Particularly so when they have not been delivered. The present work suffers accordingly. There are points of style and even of grammar which would have been improved upon had the author seen the 'cold print.' Further, the text in several places is in obvious need of emendation. Thus, to mention only a few typical cases, the words 'eugenics' (p. 130), 'defy' (p. 134), 'old hands' (p. 135), 'wrecked' (p. 140), can scarcely represent what was in the writer's mind.

Yet it was well worth while to publish these lectures. They give only a preliminary sketch of a book on the philosophy of Religion which Professor Ormond meant to write, but they show how great is our loss in the fact that that book will never now be before us. On the great subjects of God, the soul, evil, and human destiny, we have discussions most clear-sighted, illuminating, and suggestive. We should say that no one who proposes to handle such topics can afford to dispense with, or be in ignorance of, the brilliant, masterly treatment which they here receive.

We are glad to see, in a new and revised edition, *Human Nature and its Remaking*, by Professor W. Ernest Hocking of Harvard (Milford; 18s. net). The chief additions to the matter consist in references to recent discussions of the place of instinct in human nature, of certain aspects of the New Psychology, and of Professor Dewey's 'Human Nature and Conduct.' These additions enhance greatly the value of this exceedingly able work.

Professor Hocking has many interesting points to make, and he makes them convincingly. This one, for instance, in face of all we have been hearing about the dangers of 'repression,' deserves special attention. 'If these several instincts are differentiations of some fundamental impulse, there will be among them a certain *vicarious possibility of satisfaction*. It is not they in their severality that need to be satisfied: it is the will to power. If they are repressed, it is not they that persist, but only the will to power. Their energy cannot be destroyed; but the thing that cannot be destroyed is not specifically *they*. The energy of motion may, by impact, be transmuted into heat: so, for these partial impulses, their "repression" *is*, in general, their sublimation.'

Books of popular apologetic are plentiful, but they cannot be too plentiful. The Christian faith needs to be constantly restated because it is always up against something. And, just because the intellectual world is being reshaped in these days, we need an entirely new kind of apologetic or at least one that is conscious of the new enemies. The Rev. F. C. Spurr, President of the National Council of Evangelical Free Churches, has just written a defence of the Faith under the attractive title, *Jesus Christ and the Modern Challenge* (Nisbet; 5s. net), and one would expect an up-to-date treatment from this capable writer. It is a good book on somewhat conventional lines. There is a great deal that is admirable in it, and much that is reassuring. The Fact of Christ is presented with great persuasiveness for inquiring minds. Perhaps we ought not to expect too much from 'popular' books, but we should have liked to see a more convincing treatment of the two difficulties which serious religious people feel to-day about Christianity—the Virgin Birth, and the attack of the New Psychology on the validity of religious experience. One cannot have everything, however, and what we have here is very good.

A second edition of *The Three Religions of China*, by the Rev. W. E. Soothill, M.A., Professor of Chinese in Oxford University, has just been issued by Mr. Humphrey Milford at the Oxford University Press (8s. 6d. net). Professor Soothill lived for thirty years in intimate contact with all classes in China in his position as Principal of the Shansi Imperial University. The contents of this volume

were delivered as lectures on Confucianism, Buddhism, and Taoism to students intended for mission work in China. They are so admirably clear that ministers at home anxious for a working knowledge of these outstanding moral and religious systems of the Far East will find in Professor Soothill a thoroughly qualified guide and instructor.

Volume I. of *The H. Weld-Blundell Collection in the Ashmolean Museum* (Oxford University Press; 15s. net) calls for notice. Curiously enough we received Volume II. first, and it has already been reviewed. The contents are miscellaneous, corresponding to the various sources from which the records have come. Hymns to the gods predominate, these being written in Sumerian. Most of the texts which are here presented in cuneiform are fully dealt with, but in a few instances a reference is given to previous publications.

Now that the appetite has been whetted, we look forward to the continuation of this series. The author of the first two numbers, Professor S. Langdon, M.A., is presently directing an expedition excavating at Kish, and there is hope that literary remains may come to light there soon. By such discovery the University of Oxford will further profit.

A work difficult to evaluate is *The Deluged Civilization of the Caucasus Isthmus*, by Mr. Reginald Aubrey Fessenden (Boston: T. J. Russell Print; \$5.00 and \$25.00 [250 copies each]). The writer shows a wide acquaintance with men and matters. Early in life he read for Honours in Classics; he was formerly head chemist to Thomas A. Edison, and Professor of post-graduate Mathematics and Electrical Engineering in the University of Pittsburgh. Now he has turned his attention to Archæology, his main thesis being that the Caucasus Isthmus is the primeval seat of mankind. The traditions of the Hebrews and of the Greeks, to each of which an equally high value is accorded, are located at this point. In one word, this is Atlantis. Much ingenuity is expended in working out the details of the scheme. There is shown a considerable reliance upon the work of Professor Clay, and the strictures which have been passed upon the theory of the one might very well be transferred to the other (see the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*, xi. 380). Reading is made difficult by the fact that the whole of the chapters

are not yet published (see Introduction). Numerous references are given without any page being named, and it would seem that the fuller material is not to be found within the covers of the present volume. Sections IV. and V., which are modern, do not cohere with the rest, which is antique. Notwithstanding, the book has a charm of its own, and while the thesis of the writer may not win assent, to read his investigation is a mental tonic.

Fatherhood and Brotherhood, Vols. I. and II., by P. D. (Robert Scott; 1s. 6d. net each), contain a series of short readings for every Sunday. The ground covered in Volume I. is from Advent to Trinity; Volume II. completes the year. These readings are in every way models of exposition, lofty in tone, packed with sound sense, and brightened with apt illustrations.

Mr. J. N. Ruffin, B.A., has written many books and all on the same subject, that of oratory. His latest is described at length on the title-page, *Ideas: Think Ideas, Speak Ideas, How to form them—hold them—communicate them with discriminations—contraries—similies [sic!]—quotations, and their delivery* (Simpkins; 5s. 6d. net). This is only a part of the title-page, but it will serve to indicate the nature of the work into which the author puts his heart and brain. There is a preface dealing with delivery, and then there are many pages of synonyms which seem to us very well selected and very numerous. Both writers and speakers will find these useful.

To the generations of the latter half of last century the 'Dark Continent' was Central Africa, and the romance of Dr. Livingstone and his discovery and exploration of the Great Lakes held the first place in the public mind of the English-speaking world. The 'Dark Continent' of to-day is Central America. 'In the dead heart of South America,' writes its latest explorer, 'between the fifth parallel north and the twenty-fifth south of the Equator there are two million square miles of unknown or little known territory, with hundreds of unheard-of native tribes.' Mr. C. W. Domville-Fife, who has already written several books on Central America, has now published a graphic and remarkable story of exploration and adventure entitled *Among Wild Tribes of the Amazons* (Seeley Service; 21s. net). There has been no lack of

explorers of this fabled El Dorado, with its maze of tropical rivers, all tributaries to the great stream of the Amazon, its reptile-infested swamps, its dense and far-stretching forests, its open prairies, its vast mountain ranges, its wild beasts, and its equally wild and strange native races. Mr. Domville-Fife, with amazing persistence, in face of incredible difficulties and dangers, has explored and investigated, yet never a native, as he boasts, heard the crack of his rifle. There is only one English chaplain at work in this vast region of the Amazon, and of him we are only told that he 'is an enthusiastic moth hunter and has a wonderful collection.' Rubber appears to be the chief attraction to the advance of civilization among the benighted native tribes inhabiting this great region of the great continent of South America. And yet just on the other side of the vast mountain range of the Andes, on the Pacific slope, we have the centuries-old civilization of Peru, the theme of Prescott's outstanding history.

Time and Eternity: A Study in Eschatology, by the Rev. F. R. Dean, M.A., D.Lit., D.D., Vicar of Edingley-w-Halam (Skeffington; 5s. net), is an Anglo-Catholic essay of a somewhat advanced type. Purgatory, Invocation of Saints, the Sinlessness and the Assumption of the Virgin Mary, and other 'Catholic' doctrines are expounded and defended. When evidence fails, the 'progressiveness of revelation,' the 'great analogies of God,' supplemented with *a priori* reasoning, are called upon. The book is interesting as a statement of the extreme Anglo-Catholic position, but it does not reveal any remarkable persuasive intelligence.

Pontius Pilate, by Mr. John W. Klein (Stockwell; 8s. 6d. net), is a Biblical drama in five acts. It is not the writer's purpose to 'whitewash the Roman procurator,' but his picture of Pilate's remorse is greatly overdrawn. He truly remarks that 'the performance of such a drama in this country in the near future is probably too much to expect.' And one may add that it would be too much to expect any audience to sit through two hundred and sixty-seven pages of theological discussion expressed in a series of interminable dialogues.

Two little volumes of Prayers for use on various occasions are worthy of the heartiest welcome.

One is published by the Student Christian Movement and is anonymous—*The Abiding Presence* (3s. net). It consists of meditations in preparation for Holy Communion and three intercession services for Africa, China, and India. The meditations are beautiful and moving, varied in character, and leading up to the act of prayer or consecration. It is difficult to say anything about so intimate a book as this except that no one can use it without abiding blessing. The other volume—*Intercession Services for Congregational Use in Public Worship*, edited by the Rev. G. H. Russell (Matlock: George Hodgkinson; 1s. 3d.)—has already obtained considerable notice and appreciation. Dr. J. H. Jowett's cordial appreciation is printed as a preface, and readers of this devotional adventure will understand and echo his praise. A collection of services so lovingly and skilfully compiled and so uplifting in their nature will help to educate and to enrich the spirit of worship wherever it goes.

A Memoir of *Malcolm Archibald* (3s. 6d. net) has been written by his wife. It is published, as is fitting, by the Student Christian Movement; for Mr. Archibald spent himself for the Movement, dying, at the early age of forty-three, after a brave struggle with increasing weakness. He was successively Vicar of St. Jude's at Southsea, Chaplain to the R.M.A. at Woolwich, and Rural Dean of Petersfield.

In his 'New Light on the Revelation of S. John the Divine' (referred to in another column) the Rev. C. E. Douglas expresses the opinion that the key, or one of the keys, to much that is mysterious in the 'Revelation' is a much more extensive study than has commonly been made of the myths and legends current at the period. Principal Oman, whose 'Book of Revelation' is also discussed elsewhere in this issue, finds in the disarrangement of the original sheets the clue to the want of logical sequence in the visions.

Mr. George W. Thorn, in *Visions of Hope and Fear* (S.C.M.; 5s. net), has a third explanation. He attaches much less importance than Principal Oman to the theory that the 'visions' are a literary device. If they in any sense partake of the nature of dreams, then we must not expect the same sequence or congruity of ideas that we demand in the processes of a mind fully awake. If the visions, then, are visions as we understand the word,

how are we to explain the very frequent reminiscences of apocalyptic literature? May not these have been the author's subconscious recollections of his reading working themselves into his dreams? In any case the author's ecstatic experiences were committed to writing, and the author was free to use the ordinary conventions of literature. Thus the central problem of the book is one of psychology.

But without waiting for the psychologists to complete their studies, we can discover the message of the 'Revelation' for our own age. In this fascinating quest Mr. Thorn shows himself an interesting and inspiring guide. He shows that Babylon has not passed away with the Roman Empire, and if Romanism is, as some tell us, an incarnation of the Scarlet Woman, at least it is not the last incarnation.

The Rev. H. R. L. Sheppard, Vicar of St. Martin-in-the-Fields, is known all over the country as an unconventional and extremely successful clergyman who has drawn crowds to a church that was regarded as a hopeless proposition. We can understand his success when we read a little book of Lenten Addresses he has issued—*Two Days Before: Simple Thoughts about our Lord on the Cross* (S.C.M.; 2s. 6d. net). The addresses are simple and unconventional, but they are full of a deadly earnestness and reality that carry them straight to the mark. They will be useful as devotional reading, but they may also serve as models of what such direct addresses should be.

A fresh study of the miracles of Jesus was certain to be made in the light of recent developments in psychology and 'spiritual healing.' Such a study is offered by Mr. G. R. H. Shafto under the title *The Wonders of the Kingdom* (S.C.M.; 4s. 6d. net). The feature of this book is its simple, straightforward sincerity. In a case like the feeding of the five thousand, where the author has really no light to give us, well, he does not pretend. And this very sincerity is in other cases a source of insight that becomes really helpful. The author examines each miracle in detail, regarding the evidence with an independent eye, and his treatment will set the facts in a new light for many readers. There are essays on general points, like miracles and natural law; but the strength of the book and its contribution lies in its fresh point of view, its honesty, and its knowledge of modern facts.

We are not surprised that a second edition of *China and her Peoples*, by Lena E. Johnston, has been required (United Council for Missionary Education; 2s. net). It gives within a small compass, an excellent picture of Chinese life and customs.

The Rise of Christianity, by Professor Frederick Owen Norton (University of Chicago Press; \$2.00), gives a very readable account of the origin of Christianity and its development to the end of the first century. The book is intended primarily for the use of students, and very complete helps and suggestions are given, even to the extent of 'an outline of a book to be written by the student.' The treatment is somewhat simple and elementary. It would serve as a useful guide to the teacher of a secondary school class.

In *The Social Origins of Christianity*, by Professor

Shirley Jackson Case (University of Chicago Press; \$2.50), the rise and development of the Christian movement are discussed with the first emphasis on social environment as a formative factor. The Reformers studied the New Testament to deduce from it 'a body of ethical precepts, and a system of theological beliefs.' More recent historical study has sought to elucidate the mind of Jesus and the teaching of the various New Testament writers. But a further subject of study is the living Christian community, out of which the literature sprang, and by which it was preserved—a community which was itself part of a larger social whole, first Jewish and later Gentile. To this interesting field of study Dr. Case addresses himself. His exposition is singularly clear and fresh, but it may be felt that he attributes to social environment a greater weight of determining influence than it can reasonably be made to bear.

The Message of the Bible for the Society of To-day.

BY PROFESSOR W. F. LOFTHOUSE, D.D., HANDSWORTH.

THE meeting of the Conference on Christian Politics, Economics, and Citizenship in Birmingham last month has recalled to the minds of all of us, whether we were there or not, the greatest question that can ever be asked: What is the will of God for our Society? The question is equally important if we state it in somewhat different words: In what form does the good news of the Kingdom of God come to the men and women of our own day? The understanding of the will of God is involved in all specific theological and religious questions, and indeed goes beyond them; and unless we can apply our knowledge to the actual needs and hopes and challenges of our own age, we have not come to grips with the real problem at all.

In the early days after the Armistice, the word Reconstruction was on the lips of all of us. In that bright period of relief, the shattered world was to be remoulded nearer to the heart's desire. Since then, our hopes have faded and grown weary. We think more of Restatement than of Recon-

struction. Our aims have become more modest. Before we alter the world, we must define and sharpen our own conceptions.

In reality, Restatement is hardly more modest than Reconstruction. For, when we turn to the New Testament, how little material we have, even for Restatement. And even if we had more, what use could we make of it? For there is a whole world of difference between the Palestine of the Gospels and Western society to-day. To attempt to find equivalents for the simple conceptions of Jesus in our modern commercial and political terminology, seems hardly less daring than to invent theological terms for a primitive language that contains words for neither God nor spirit nor self.

On the other hand, the attempt to make direct use of the actual texts found in the Bible as authoritative guides either for legislation or conduct, is fraught with peril, or is confessedly impossible. We have only to reflect on the endless difficulties that have followed the desire to found statute

law on our Lord's words, as reported in the Gospels, on the subject of Divorce, to be convinced of this ; or to ask ourselves what would follow if (without using ingenious interpretations) we ceased altogether to lay up treasure on earth, or began to give to every one who might ask anything of us.

Still, we cannot get free from the Bible. In spite of all problems and disappointments, men ask, and will continue to ask, What did Jesus really mean for this world ? Even some of those who are most convinced of the reality and intelligibility of the authority of the Church are as persistent with this question as the rest of us. And the question was never more eagerly asked than by the present generation. We cannot bring ourselves to believe that Jesus is out of date. The Gospels are not behind the times, we say ; they are *in front*.

All this has been abundantly illustrated in the Reports of the COPEC Commissions which were in the hands of the delegates during the Conference, and which, we understand, are very shortly to be published. The Reports deal with the most varied aspects of our modern life—Industry and Property, the Home, Leisure, Crime, Education, International Relations, and so on ; but each contains a section on the Biblical teaching ; and it is this section which gives the tone to the rest of the Report. And what is done for each Report by these sections is done for the whole series by the first Report, issued by the Commission which was set to discuss the Nature and Purpose of God. If the Biblical references in these twelve Reports could be taken out from their context and combined into one document, they would of themselves make up a very considerable and important volume on practical Biblical criticism (in the good sense) and exposition.

It is, however, as yet too early to attempt to estimate the value of all this study. And could such a volume be produced, it would probably leave in some minds a sense of dissatisfaction. For what is demanded by most people is not simply the attitude of Christianity, let us say, to war, or to industry, or to education, as the problems of war and industry and education face us to-day. We must indeed discover this ; but, paradoxical as it sounds, we cannot do so unless we know what is the answer for every age. The circumstances of to-day will change, and the problems will change with them. 'Omnia fluunt.' And we cannot

understand them as they flow unless we know the elements in them that abide.

To do this, we must go beyond the individual and specific problems. We must have a general *Weltanschauung*, a Christian view of God and the World. The only satisfactory answer to any one problem is something that will give an answer to all the problems. And this, it may be hazarded, does really lie behind all the COPEC Reports. The present writer is not bold enough to say that all the Reports are consciously at one in this respect ; still less that they are all in agreement with the view that he now ventures to put forward. But he would suggest that everything which is there implied can be compressed into something that can be said shortly and comprehensively.

The purpose of God, it will probably be agreed, is the coming into existence of what the Gospels call the Kingdom of God. On the meaning of this phrase there is and will be continuous discussion. But it is clear that it implies a society of persons who regard themselves as brothers, ruled over and directed by One who can best be called a Father. That is to say, it is a kind of family, whose laws are ultimate, as being the laws of Heaven itself. Now what is the function, or, to put it another way, the essence, the *τὸ τί ἦν εἶναι*, of such a family ? As the Gospels describe it, it is the mutual supply of needs ; and this is true, indeed, of any family worthy of the name.

To say this is much truer, and more informing, than to say that the essence or principle of the family is love. For, in the first place, love is at best an ambiguous term ; and the amount and warmth of love, as actually exhibited in different families, will vary greatly. Moreover, we can only know what love is from what it does. It is noteworthy that the Gospels—the Synoptics, at all events—say comparatively little about love. The word *ἀγαπάω* only occurs in some thirteen passages in all three. But, if we remember that a man's needs are physical and moral and spiritual, and that his greatest need is to be able to perform his proper and God-ordained functions to his fellow-men, we shall see that all the great departments of the teaching of Jesus are full of the exalted business of their supply.

If we turn, for instance, to the large and important body of teaching on Providence ; all hinges on the fact that our Father can be relied on to supply our needs. He watches over the

birds and the wild flowers ; He sends the rain on good men and bad alike ; anxiety is as foolish as saving is unnecessary. He gives 'unto this last' as unto the rest, not because they deserve as much, but because they need no less. And, at the last Judgment, the eternal destinies of the sons of men will be fixed in answer to the test, Did you feed the hungry and clothe the naked and visit the sick ?

Again, the Beatitudes, paradoxical as they may appear to the psychology of a Mr. Worldly Wiseman, are intelligible enough when it is seen that they all imply forgetfulness of self, refusal to assert one's own position or aims, and quick sympathy with the needs of others. Equally clear is the teaching about sin. It has always appeared strange that Jesus should condemn pride and censoriousness with as much severity as theft and adultery—or even with more. But it is not strange if we remember that to Jesus sinfulness means being in wrong relations to our society or our family—to man, and to God. That is why the really fatal sins are covetousness and callousness and hypocrisy—sins in which a man puts himself into these wrong relations deliberately.

Jesus Himself is The Son ; the great Exemplar of the spirit of the true family. Hence His miracles. He 'went about doing good.' Nor did He ever speak a more solemn word than 'If I then . . . have washed your feet, ye also owe it to wash one another's feet.' The joyous trust which lies at the heart of all religious experience, as He refers to it, is nothing but the Christian's consciousness that God will supply his need, and that he can supply the needs of others.

Here then our question appears to receive its answer. But this only suggests another. Such a society is obviously not here on earth at present. How can it be reached ? And the answer to this is as simple, and as surprising. Act as if the Society, the Kingdom, were there, and it *is* there. Jesus Himself would refuse to admit that the Kingdom is not there. 'The Kingdom of God is within you'—or among you. And all His precepts about the conduct of men to one another imply the rule as it has just been stated. Forgive, treating the wrong-doer to the end as if he really were your brother, and knew himself to be such. Give, as you would give to one who would receive your gift in a brother's spirit—grateful, but not abusing the generosity. Sell what you have and

give it away if others need it more than you do ; you need have no fear as to your own future. But never do anything to put a stumbling-block in the way of others ; that is the last thing that one brother would do to another ; and to do so is to expel yourself from the society altogether.

This surely is the explanation of the paradoxes of the Sermon on the Mount. Act to others as if they were your brethren, even when by their own conduct they seem to deny it. Answer demands that even seem unreasonable, as you would from members of your own family. Even money, that 'unrighteous mammon,' can and must be used to 'make friends,' to lay the foundation of a wider home life than would be possible without it, at the last. Such an attitude, as of one who 'receives' the Kingdom 'as a little child,' and who will certainly care most, as they do in every true home, for the weakest members of the family, means constant prayer and watching ; denying oneself—that is, treating oneself as if one 'did not count' ; and being ready to give up everything for the sake of the family.¹ The obstacle in obeying the precepts of Jesus is not that they are too hard for human nature ; but that we do not recognize the human relations which He assumed.

We might reduce the whole type of conduct to the maxim, *Take the first step*. This is, of course, to make a heroic demand for faith. 'How do I know,' a man will ask, 'whether, if I take the first step, he will take the second ?' The answer is that we do not know ; we must act in faith, as if we did know ; and our faith will not be betrayed. It is our faith which saves us. 'According to your faith' is ever the principle of Jesus. And it must be confessed that for those who shrink from accepting this on the authority of Jesus Himself, experience can bring powerful support. Such faith is already in operation in many departments of life. In fact, it is the only principle which holds society together. No time need be spent in proving that wherever there is any true family life, faith, as we have described it, is its foundation. But what else makes the school, or the church ? There we do not treat either children or grown-up persons on the score of what they have done, or of what they have proved that they are able to do, but

¹ Novel-readers may ask themselves what is the difference between this self-effacement and that which was manifested by certain members of the House of Alard in Miss Sheila Kaye-Smith's recent story.

because of what we would have them do, or believe that they can be brought to do.

And when we analyse what is meant by credit in the commercial world, or think of what is involved in the whole structure of modern industrial life, we can see that all comes back to the readiness to take—to risk—the first step; to treat others as if they were what we want them to be. 'I trust no one,' a man will perhaps object, 'until he has given me grounds for doing so.' No; but how greatly those grounds vary! And the Christian, too, has his grounds for faith; the knowledge that every man is, like himself, a child of the Heavenly Father. And if we turn to politics, we have but to consider the results of the presence of such faith in the South African settlement, or its absence at Versailles.

We spoke of love as needing to be described by what it does rather than what it is. All the same, it is far more than a mere spring of action, however exalted that action may be. It is a passion, an enthusiasm, a delight. But it will never fulfil itself unless it begins as a spring of action. It is useless to ask people to begin the Christian life by loving their next-door neighbours, or their creditors, or their competitors in business. It is equally useless to tell them that the Christian life means this or nothing. But when they are willing to act as members of a great family and to treat others in this fashion; when they give themselves to the great and daring modes of activity for which their nature was framed, and when they learn to look on their neighbours, or their enemies, as their brothers, the great passion begins to rise, and they find themselves at those sources of joy and power which by other ways they would never have reached at all.

When once this position has been gained, every line of conduct must be judged on its merits. There can be no fixed laws. Jesus always refused to lay down such laws. He would not decide how many times a man ought to forgive his neighbour, or how an inheritance should be divided. If a man could not decide this for himself, he must begin farther back. Rules are only short cuts; illegitimate methods of saving trouble. The only safe and right thing to do, whenever action is needed, is to ask, 'How can I best, things being what they are, do to him what he needs, and call forth the spirit of brotherhood in him?'

This is the principle of the family. A system,

like that of Sir Austin Fevelev, is its own destruction. Not that in this matter the members of any family will live 'from hand to mouth.' Some rules for the guidance of conduct there must be. But every rule will be able to justify itself by the spirit, and (if we may go on to use the word) by grace—by the serene and confident attitude of trust and affection which breathes in every true home and springs from all true fatherhood; that is, from God Himself, as revealed in the Incarnation of Sonship, Jesus of Nazareth.

It is probably no injustice to any of the COPEC Reports to say that this underlies all their work. Beginning with the actual New Testament references to their respective subjects, they often seem to pass out of the Biblical sphere altogether. In reality they do nothing of the kind. They recognize that, for example, the question of the lawfulness of war cannot be settled by quoting Christ's words about non-resistance to evil, or His other words about not being sent to bring peace but a sword, or about two swords being enough; nor can the problem of wealth be solved by repeating the command to the rich young man to sell all his property. This would be no better than to fall back upon the provisions of the Jewish Law. But the Reports raise, one after another, the questions forced upon us by our modern civilization, and insist on subjecting each to the test. What should we decide about this if we had no interest in the matter ourselves, and were to think of nothing but the needs of human brotherhood and Divine love?

To do this is to suggest no easy cure-all, no 'Morrison's Pill,' for the evils of a world that has gone wrong. On the contrary, it demands much more earnest thought and a much sterner resolution. Even then, we may be left in doubt. The Reports certainly do not imply that everything is going to be quite plain to the sincerest will to obey. But the will to obey has one great ally, which is often overlooked. After Aristotle, in the Nicomachean Ethics, had done his best to lay down the laws by which one could find the mean which ensured virtuous action, he fell back, for the uncertainties which he knew he could not remove, on intuition, the judgment of the *φρόνιμος*, the conviction of the man of intelligence, insight, and goodwill. What looks, at first, like a despairing appeal to a kind of 'Deus ex machina' is really a piece of quite sound psychological wisdom. The Christian, however, has something more to

rely upon. If he believes that Christ is really alive, and is in active relation with the great body of His followers, he will know that the guidance of the Spirit of Christ is something that can be positively and confidently relied upon. This does not save us from the necessity of thinking ; but it does ensure that with thought we shall be able to combine vision—and the vision of eyes far clearer than our own ; and, since Christ is power as well as truth, what is laid upon the Church, the Church will be able to perform. Meanwhile, to quote the closing words of the first Report, on the Nature

of God, 'it is our immediate task to try and discover the significance of the present, to try to learn and publish abroad the truths, new and old, which God is now pressing on the attention of men, to try to carry forward the tasks which God is laying on the conscience of our generation.' If we rely on His inspiration, we must not leave Him alone to make the division of light from darkness ; the children of His Spirit must announce the revolution of the times ; for the old order is passed and the new arises.¹

¹ Augustine, *de Civ. Dei*, quoted in *loc. cit.*

In the Study.

Virginitus Puerisque.

What's your Favourite Lesson?¹

'Children sitting in the open places who call to their playmates.'—Mt 11¹⁶ (WEYMOUTH).

WHAT is your favourite lesson ? English ! Maths ! Latin ! French ! Well, I'm surprised. All those are fine, of course, only I thought you would choose football or cricket or something like that. But you said 'What lesson,' and games aren't 'lessons.' Oh, aren't they ? That's just where you're wrong. They won't help much with a Latin prose, or make these wretched dates that get all jumbled up stick fast in your head. But they can teach you lots of things you'll need as much as that and more. And if you don't know them, when you're big and grown up there'll be heaps of trouble. The Inspector comes to your school, doesn't he ? Sometimes he's very decent and jolly and jokey ; sometimes he's rather horrid. Sometimes he asks easy things and you can rattle them off ; sometimes he gives real teasers and you don't know what they mean. Well, there is an inspector called Life, and by and by he'll set you an exam. paper so long that, scribbling hard, it will take you all your days to get it done. And he'll correct it, answer by answer, and page by page as you finish them—he marks fairly hard—and, if you don't know the things that games can teach you, he'll blue pencil your paper all over, and write on it, 'This boy must be kept back.' 'This girl can't possibly go on to the next class.' 'He can do a little Latin,' or 'She's quite good at Maths. But at the biggest things they are no use at all.'

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

You know the wise men have taken to watching the animals at play, and writing books about them. One will stand for days, and look at the lambs running races, or playing 'King of the Castle.' Have you seen them at that ? One of them gets on a little mound and, for all his meek and mild face, says to the others, 'I'm the king of the castle, and you're a dirty rascal.' And the rest, of course, aren't having that, run at him and butt him off in a playful way till one of them gets the mound. And another man has watched the kids playing with a basket, jumping into it and out again, turn about, till one of them suggested some even better game, and off they all scampered to that. And the ants have games just like your sports at school with crowds of spectators who get quite keen and excited ; and wrestling, and all kinds of things. And the wise men watch it and they tell us this, that it is the creatures that play most that do best, and that what they learn in games helps them by and by no end. And I believe it. If you are not learning what games teach us, either at games or some other way, for there are many other things that teach it too, then you're going to make a bad mess of things, that's sure. Look at the Bible. It knows. Here is the Lord Christ looking at some stupid people who wouldn't be pleased whatever you did for them. They didn't want this, and they wouldn't have that. You know the kind of grumpy folk. And He said they were like sulky children in a temper who hadn't learned how to play games. There they were sitting in the streets, and whatever the others wanted to do they wouldn't have it ; and when they changed over to the game they

wished then they wouldn't have that either. Let's play at weddings, the others had said, when they came out for a romp. But no, they wouldn't play at weddings—wanted to have a funeral, and nothing else would do. 'All right,' the others agreed, 'and you'll be chief mourners.' But no, they didn't want that either now, sat and sulked and did nothing, and spoiled every one's fun. So it was when they were little ones, said Christ, and so it is still. They never learned the lesson games should teach. Or there is Nebuchadnezzar, always bouncing and always boasting. 'Look at the city I have made, bigger than any other,' till even God, who can stand any one, found him a little trying. When he was a little chap and started that kind of thing in the nursery—'Look, Mummy, isn't my card-house, or my picture, or my whatever-it-was, far bigger and far better and far nicer than the others?'—his Dad should have looked up and said, 'Not so much tootling on that trumpet of yours, my young man.' But he didn't; so poor wee Nebbie never learned the lesson games should teach, and made a dreadful mess of things. And then there's Cain. That wasn't the first time he flew into a passion. He was the kind of fellow who can't take a beating; who, when Abel did better and won, got cross and sulked and wouldn't play. And one day he lost his temper once too often. All because he hadn't learned what games should teach us. Oh yes, they are a great lesson.

Now what about you? You're learning to tackle low, and to jink cleverly, and to shoot straight. Yes, you're learning from games to play football, but are you learning from them to live life? Are games teaching you to take knocks and not make a fuss about them? Wee ones always do, are dreadfully upset about a push or a scratch or a tumble; go and tell Mother, won't play, say it isn't fair, and all the rest of it. But games teach them that won't do, and that one mustn't make a song about a little hurt. You'll need to know that by and by when you grow up. I wonder are you learning it? And games teach us how to bear disappointments. You'll not get all you want from life, not all you think you ought to have, and you must learn to take that cheerily. You can do that at other lessons too, of course. How hard you work, and yet you don't get up the class—seem just as bad as ever. But games are a grand teacher. He's in! No, they got him just on the line. And the boy, though badly disappointed, picks himself up, and grins, and gets back to his place. A goal! No, it

was a splendid shot, but it hit the cross-bar. And the lad just goes on trying. You've won at golf, are all square and are at the eighteenth green, and you are near the hole, and he is on the far edge, in the rough indeed. And by a fluke his ball trickles in; and then yours for the like goes round the lip and doesn't topple over. He's won, after all. Hard lines! Still, over you go and say, 'Well played!' Games teach us how to take our disappointments.

And how to be unselfish. For we must play for the side, mustn't just try to shine ourselves, must be content to do the work and allow some one else to score, and have his name put in the paper. What does it matter so long as the side wins, and we help them to do it. We're not bothering about ourselves at all. And so a good football player will cleverly draw the defenders, and when he has done the work, will sling across a pass to a man left unmarked, and in he romps and scores and wins the game. But, really, it was the other boy who did it. And that's the way that we must try to live our life, to do our bit, to play our part, to help those round about us, and not care who gets the praise for it.

Yes, games are a great lesson and, if you're not learning what they teach us, I'm afraid that that Inspector, looking at your exam. paper as the years go by, will have to say, 'He has got up some Latin and a little French, but he's quite hopeless—doesn't know the biggest things at all. He'll have to be kept back.'

The Game's the Thing.¹

'Jòy when ye fall into manifold trials.'—Ja 1².

A popular way of looking at life is to regard it as a game. And any game to be really worth while must have a real trial of strength in it. That is always a poor game in which there is no real to-and-fro tussle. No one enjoys a 'walk over' where the opposition is so limp that it lies down and is trampled underfoot. It is the struggle, between two upstanding, vigorous sides, skill against skill, strength against strength, that gives the game its thrill and its joy. The keener the struggle, the greater the game. Players most enjoy those games in which the last ounce of their quality is challenged.

Games, of course, have their risks. No one plays long without growing familiar at least with bruises. I saw a letter recently from a wee fellow of nine, who had just gone to a new school. He told of his first game and of how he had been hit in the ribs with a

¹ By the Reverend F. C. Hoggarth, B.A., Whalley.

hard ball. Being of the right sort of stuff, he didn't seem to mind. He was being initiated into the hardness of the game. No true player wants games to be made easy and slow, so that no one can ever be hurt or even hit. How many would play if balls had only to be kicked in a gentle and ladylike way, if no batsman had ever to hit a ball hard ! Few would continue to play if there were no ding-dong struggle, no uphill going, no risk.

Much the same is true of the game of life. When men begin to look back on the way by which they have come, it is the struggle that memory most longingly dwells on. In his great address two years ago, before the students at St. Andrews University, J. M. Barrie, the creator of *Peter Pan*, had something to say about his own early days and early struggles. He was a poor Scottish laddie with a notion of doing something in the great world. Unknown, almost penniless, he took the risk of going to London. Looking back on those days from the heights of achievement and literary fame, he said, 'Doubtless also He [the Almighty] could have provided us with better fun than hard work, but I don't know what it is. To be born poor is probably the next best thing. The greatest glory that has ever come to me was to be swallowed up in London, not knowing a soul, with no means of subsistence, and the fun of working till the stars went out. To have known any one would have spoilt it. I did not even quite know the language. I rang for my boots, and they thought I said a glass of water, so I drank the water and worked on. There was no food in the cupboard, so I did not need to waste time in eating. . . . Oh, to be a free lance of journalism again—that darling jade.' Thus does a man who has won through to the heights look back to his strenuous beginnings as a poor and unknown youth, struggling for a foothold. Those were the game's great days ! More than the joy of victory was the joy of struggle. 'It's the effort that counts,' said Roosevelt, once when he was speaking of success and failure.

Those are thoughts worth keeping in mind amid the vicissitudes of the game. Not all win in the game, as the world counts winning. We all like to win, of course, yet few there are who win through to those heights where Barrie and Roosevelt dwell. The game has strange moods. Merit isn't always adequately rewarded. Supreme effort may fail of success. There is an element of luck, and some have more of it than others. The great thing is to make the effort ; to play up and play the game, win

or lose. Whatever the issue all at least may have the joy of struggle, which is the true joy of the game. Even the victors have no greater joy than that.

And when the great Scorer comes,
To write against your name,
He'll write not if you won or lost
But how you played the game.

The Christian Year.

THIRD SUNDAY AFTER EASTER.

Balaam.

'Let me die the death of the righteous, and let my last end be like his !'—Nu 23¹⁰.

It is not necessary for our purpose to consider the record of Balaam critically. The account in Nu 22-24 belongs, it is generally admitted, to the composite narrative known as JE. It is difficult to reconcile this account with that embodied in the Priestly Code (P) and contained in Nu 31⁸⁻¹⁶. It is true that there is one Balaam of the Jehovist, and another of the Elohist, and another of the Priestly writer. We have to face not only the fact that there are three different traditions, but the fact that the compiler of JE combined the first two so closely that they are almost inextricable, and that the ultimate compiler of the Hexateuch, perhaps with a deeper insight into human nature than some of his modern interpreters, has had no scruple in combining the three and treating them all as features of one and the same character. One may accept this correction of the customary treatment of this scripture, and yet, none the less, and even under the light of the new critical understanding of the record, return to the older point of view. The terrible warning of the character remains untouched, an awful lesson to all religious men who parley with suggestions of avarice ; an appalling portrait of the double-hearted man, unstable in all his ways ; a warning especially to the preacher that no beauty of utterance, however flawlessly beautiful, no heralding of truth to others, however unqualifiedly true, is sufficient to prevent a man from being himself a castaway. It concerns us little to analyse the work of Elohist, Jehovist, Editor, if only we have seen by their joint work a Balaam who is of a type that does exist ; if only he mirrors to our eye a moral situation and a spiritual fortune which have been, or may come to be, the situation and fortune of ourselves or a brother man.

'They feared the Lord, and served their own

gods.' J. M. W. Turner, the famous artist, is a striking example of this anomaly. Ruskin testifies concerning him: 'I knew him for ten years, and during that time had much familiar intercourse with him. I never once heard him say an unkind thing of a brother artist, and I never once heard him find fault with another man's work. I could say this of no other artist whom I have ever known.' He was also equal to most noble deeds. When no room could be found in the Academy for a picture of merit by a little-known artist, Turner took down one of his own pictures, sent it out of the Academy, and hung the rejected picture in its place. Well may Hamerton, his biographer, add: 'Now is not that a lovely little anecdote, a story to be told to the very angels in heaven? It is sweet and acceptable to our moral sense as the fragrance of the lily of the valley to our nostrils in the spring.' Yet the same man was guilty of the most vulgar vices. The mingling of splendid traits of character with shameful weaknesses is a common feature of our humanity, although not always so obvious as in the great genius.¹

Let us try to gain from the story of Balaam some insight into our own hearts.

1. Balaam's first downward step was his remaining by the Euphrates while Israel advanced to its destiny. Knowing what he knew, he should have declared himself, and in that case he would never have been troubled by Balak's messengers. Persons who are not cordially spending themselves on some good work are laying themselves open to temptation. The only way to escape being on the side of evil is to be on the side of good. This is a world in which neutrals have no chance or place at all. Balaam knew that God was in Israel, but he did not act on that knowledge; hence his fall. We also know where God is in our time. When it comes clearly home to our understanding that here or there is a good work to be done, God is speaking to us as He spoke to Balaam.

In an essay on 'Moral Decision' in *The Times* we find the following paragraph: 'History affords us examples of men who have chosen evil and made themselves its servants. There is a sinister element in human life, and, however we may explain or account for it, we cannot deny its existence. But more evil and misery are wrought in the world by persistence in moral neutrality than by the deliberate choice of wrong. This neutrality cannot last, and a wise man will make his choice betimes, in the free-

dom of his manhood, and in full view of the alternatives offered to him. He may then expect to choose rightly, and thus, having made his choice, new visions of truth's beauty and of the dignity of righteousness will be given him.'

2. Balaam's second downward step was his not at once refusing to treat with those who wished to buy him over in order to obstruct the good. He was resolved not to disobey God, and yet he had no sympathy with the actual purpose of God regarding Israel; a state of mind very common, but impossible to maintain. He had a sense of duty, a fear of disobeying God, and yet he would fain have made God's will different. This is always the test of religious men. Many of us sincerely desire to keep on terms with God; we know that we must not break His positive commands; but we do not always find ourselves in thorough and active sympathy with the various movements by which He is fulfilling His will in the world. We see that to give ourselves to these means the loss of reputation, money, leisure, and so we listen to the other side. Our soul sometimes turns away from these unremunerative, obscure, arduous, distasteful labours and associations which the forwarding of good in the world calls for. God likes that work, but we do not. Israel has not for us the attractions it has for Him. And so we sell to the highest bidder the gift God has given us.

3. And this leads, as it led Balaam, to a desire to twist God's will into conformity with our desires. Bishop Butler says that though second thoughts may be best in matters of judgment, first thoughts are best in matters of conscience. Overdone solicitude to discover God's will means unwillingness to listen at once to conscience. As Balaam went from hill to hill, so people go from one point of view to another, round and round their own position or purpose in life, to see if from no point of view it will appear right and good, and agreeable to God. They go and consult their friends; they appeal to chance; they let their minds be swayed by the most trivial consideration if only they can be persuaded that duty coincides with pleasure, that they may safely do what they long to do. Many a man who fears to do what is universally recognized as wrong, yet does much harm by refusing to see what is wrong for him. Many a man who would not go counter to what is clearly seen to be God's will, refuses to see what is God's will for himself. The unwillingness of men to believe that to be

¹ W. L. Watkinson, *The Fairness of Trial*, 241.

God's will which runs counter to their purposes, can hardly be exaggerated. Thus, even when we seem to be devoutly waiting to know God's will, it is our own will we are resolved to have.

4. Finally, Balaam would fain have enjoyed the rewards of innocence, though living a guilty life. Looking at Israel, whom he is retained to curse, and seeing the happiness of a God-guided destiny, he cries, 'Let me die the death of the righteous, and let my last end be like his.' Most pathetic is it to see a man in full view of happiness and yet conscious it is not his; separated as by an impassable gulf from the state he recognizes as alone worth living in; feeling in the very depths of his nature that the service of God and life with God are joy and felicity, and yet held back by his own attachment to evil from attaining that state. It is supreme misery for a man to see a good and happy condition, from which he himself is by his own weakness excluded. No man needs to be persuaded that in the time of judgment it will be well with the righteous, that the consequences of sin and the consequences of righteousness are not the same. The profit or gratification which sin brings, the sinner would rather have if he could with innocence. And because we wish to reconcile a careless, indolent, unreal life with the rewards of earnestness and self-sacrifice, we gradually think or live as if we thought these incompatible things can be reconciled. But, to quote Bishop Butler again, 'things and actions are what they are, and the consequences of them will be what they will be.' You cannot alter the great laws and facts of your own life by merely wishing them altered, or by seeing how lamentable the results of your conduct are likely to be. To live the life of the sinner and die the death of the righteous is commonly attempted, but it is impossible. The only way to die the death of the righteous is to be righteous.¹

FOURTH SUNDAY AFTER EASTER.

The Authority of Jesus.

'He taught them as one having authority.'—Mt 7²⁹.

1. Again and again do we read in the Gospels that the people who heard Jesus speak confessed on the spot that His words had a force, a moral pressure and authority such as they had never before perceived in spoken words. While Christ

¹ M. Dods, *Christ and Man*, 172.

was speaking you somehow could not judge His words. Rather, they judged you, putting you in your true place. Christ's words did not raise questions: He settled questions; and there seemed to be no appeal so long as you remained in His presence. He did not argue: He asserted. His words were messages and revelations. 'His word was with power.'

A word is 'with power' when it comes straight from one man's heart to another's, when it is quite unmistakably the outcome and expression of the man's most real life. A word is with power or authority when in the moment of its utterance it settles some matter for us, when it compels our assent, so that we say, 'That word must be true, it must be the very truth, else we human beings can never be sure of anything; and light and darkness are the same.' A word is with power when our heart and flesh leap up at the sound of it, and when, for one glorious moment, we see our way.

So Christ touched men upon the quick. He spoke to the child of God, sleeping, sleeping unto death it might be, in every soul. He said to people like ourselves, knowing all about us: 'Ye are the children of God; God is your Father. Living as you are just now, you are forgetting yourselves, you are wandering from the true way of your life. You were intended for a high place, and for a blessed destiny.' So Jesus spoke to men, and at length from the heart of man the answer came. He breathed over the dead body the holy words, God, Faith, the Future, and the dead arose and began to speak. At the word of Christ, man set out upon his long pilgrimage to the City of God.

Regarding each one of Christ's great words, or revelations, one thing may always be said. They come each in answer to some profound human cry. They quench some awful thirst of the soul; or they put an end to some intolerable fear. They lift up some dark and inevitable human experience; or they make this world, even at its blackest, something of a home. 'The promises of God,' we read, 'in Christ are yea; and in him, are Amen.' Now where are you to read the promises of God to man? In Scripture? Yes; but not there only. You are to read them by faith, you are to detect them in man's ineradicable instincts, in man's tears and agonies and cries. To these Christ utters His great composing words. Jesus says, 'Our Father,' and in one moment the day breaks over a man who will only believe. Jesus whispers the

word 'forgiveness,' 'My son, My daughter, thy sins are forgiven thee,' and within the soul of everyone who hears aright a hard thing begins to melt and give way, and tears of repentance and new resolutions and prayers and praises well up within our souls and make us clean again as we did not think we could ever be clean. So is it with each of Christ's great and fundamental words. Each is the Divine answer to some universal cry, the healing of a wound, the binding up of something within us which must not lie broken or bleed too long. We could not of ourselves have discovered those words of His.

Surely it should be in some measure an evidence to all men of the final truth of Jesus, and of the authority of His words, that the more we live upon those words the better men we are. The more we live upon Christ's words, trusting them absolutely, building our plans for life in view of them, the more truly are we men and women; to the greater height and depth of our faculties do we live. Since this is so, is it not a reasonable thing to propose to any man's mind to believe that the Author of our human nature meant us to stand in need of such words as Christ has revealed; that now, since they have been spoken, we should rely upon them, and lay them up in our lives as matters which are not to be eternally put to the test and debated, but are to be assumed as true because they have been abundantly proved to be necessary?

2. How did Jesus come by those great words of His? By what authority did He speak? Well, He Himself tells us, and we know. 'I speak not from myself,' He says. And again, 'The words that I speak are not mine, but the Father's that sent me.' He had His words from God. In saying that, we are not to be understood as meaning that Jesus, when He left His Father's house, came to this earth with all His knowledge of God lying ready to hand. No; our belief in the real humanity of Jesus, however it may be beset with mystery, must mean that Jesus, as indeed He confessed, in coming to this world, laid aside His glory and took upon Himself the nature of a man. Here in this world Jesus received messages from God and an unbroken fellowship with God which caused Him to triumph alike over life's difficulties and its snare. The Divine messages reached Him here. They were wrung for Him—He wrung them—out of life's actual circumstances, out of the hardship and the loneliness. His words reached Him—He compelled

them to come to Him—through the world, through the tasting of our life. That is Christ's authority, His experience. He spoke what He knew.

We sometimes, nay, we usually, forget this. We suppose that Christ's words cost Him nothing, that it was easy for Him to speak as He did. We forget that all real words are personal. We can speak of God only as we know, and we come to know only by experience, through the pressure of life upon us privately, and through our faith. And Jesus, in choosing our human life, accepted that condition also.

Where did Christ get the authority to say to us such words as 'Come unto me, all ye that labour and are heavy laden, and I will give you rest'? How did He come to know that such words as these would always sound like music in the ears of men? How did He know that we needed and were in secret crying out for just such words as these?

His authority was His experience. As He went through our life He felt the need of such things for Himself—the need of the Heavenly Father. And so we read of Him going away into a desert-place apart to pray, going away to make the more real to Himself the Holy Fellowship of God.

At the last, He endures the Cross, faces the uttermost darkness and contradiction of sinners, and out of that conflict between despair and faith, between that which is seen and that which is unseen, He whispers, 'Father,' and with a strong cry gives up the Ghost.

Let us always listen with reverence to any word of Jesus; for it was no light thing for Him to learn that word, and to win the right to say it. Let us listen, rather, to each word as though we were in the presence of some Great Sorrow. Let us receive each word of Jesus, never forgetting that each word was wrung out of the eternal silence by Jesus to save us from some terror of the mind, or to sweeten some bitter and inevitable cup, or to turn the edge of some cutting memory.¹

ROGATION SUNDAY.

Preaching the Gospel.

'And he said unto them, Go ye into all the world, and preach the gospel to every creature.'—Mk 16¹⁵.

1. This is the Church's primary function, to bring others into that fellowship with God and

¹ J. A. Hutton, *Discerning the Times*, 145.

Christ in which it has found eternal life. This function, evidently, can be discharged only by *appealing to the individual*. That the multiplication of Christian men will have important consequences for society is indisputable, but in the first instance the Gospel has nothing to do with society. It has to do with the soul. It has to do with God's interest in the soul, and with the possible interest of the soul in God. It has to tell what God is to the soul, and what the soul may be to Him.

Not infrequently we hear this criticised as a selfish and unworthy conception of the Christian religion: it invites men to concentrate attention on themselves, the very sin from which the Gospel has come to deliver them. This criticism forgets that what is in question is the soul's relation to God, and that where God is there can be no selfishness. It is not selfish to be concerned about our relation to Him—so deeply concerned that till this is settled everything else is unreal; it is not selfish, because it is vital. We can do nothing to help others if we are ourselves as helpless as they.

To prevail with men, one by one, to become debtors to Christ for the service which none but Christ can render is the preliminary to all and every Christian service of others.

2. Sometimes it is a misreading of the Gospel itself, which makes evangelizing vain. The Gospel can be conceived as either a gift or a vocation, but whichever way is to be adopted in any given set of circumstances, it must be conceived greatly. If it is a gift, it is an unspeakable gift; if it is a calling, it is the high calling of God in Christ Jesus. In any case, it stands to win by its magnitude, and to renounce or obscure its greatness is to cast the hope of victory away. Yet the temptation to do this is ceaseless, and attacks the Church on opposite sides.

Sometimes it is the gift of God in the Gospel which is minimized. There is something staggering to the human mind in the preaching of the apostles. A Person such as the Gospels represent Jesus to be is too overpowering when we really begin to see Him, and to hear His voice as a voice addressing us. 'Come unto me, all ye that labour'; 'no man cometh unto the Father but by me.' And when to the testimony of Jesus to Himself we add, not as something inconsistent with it, but as something which can be justified by appeal to it, the testimony of the apostles to Jesus, the impression made is deeper still. Could anything be more daunting to

human intelligence than the New Testament interpretation of the death of Christ? What a shock it gives to the mind when we first begin to think what is meant by Atonement! He is the propitiation for our sins, and not for ours only, but for those of the whole world. How did it ever enter the heart of man to assert so calmly a proposition so stupendous, that in Christ who died upon the Cross there was a goodness which outweighed with God the sin of the world, and made it, for those who trusted Christ, as though it were not? The mind is too small for such thoughts, it is too timid, it craves for something more proportioned to its grasp.

It is here the temptation of the evangelizing Church comes in. It is to extenuate the unspeakable gift, to assimilate Christ to other men, to place Him in the ranks of the prophets, to discount the Atonement, and along with it the reality of sin and the cost of redemption to God. It cannot be said too strongly that this is not the way of hope, but the way of despair. There are things that could never have been said at all, things indeed which could never have been conceived, unless they were true, and the great things of the Gospel are of this description.

It is the same when we think of it as a calling. There is a sense in which it is free, but it is never cheap; at least it never ought to be. Yet it is often cheapened. The question, What is a Christian? is discussed as though the object were to find the very lowest terms on which that noble name could be assumed. There is always temptation for the Church to retain in some kind of connexion with itself all whom it can possibly retain; and when people show signs of drifting away, to modify the necessary minimum for good standing in its fellowship, as if this were the way to secure its position in the world. But this also is vain. It is the exact opposite of the line which was always followed by Jesus. He was compassionate and forbearing, as we do not know how to be; He did not break the bruised reed nor quench the glimmering wick; but He demanded the utmost from all men, and He obtained what He demanded.

'If any man will come after me, let him take up his cross.' There is a capacity for sacrifice in men to which the Gospel is designed to appeal; but when it is cheapened so that this appeal can no longer be made, the cause of the Gospel itself has been betrayed.

The kind of testimony to Christ which wins men one by one to commit themselves to God's redeeming love in Him, and to meet His challenge to a life of self-renunciation, is the Church's chief end. As 'Ecce Homo' has it, the article of conversion is the article by which the Church stands or falls.¹

SUNDAY AFTER ASCENSION.

The Joyous Mystery of the 'Going Up.'

'And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.'—Lk 24⁵¹⁻⁵³ (RV.).

There are difficulties in the Ascension, but they are all of them difficulties for the imagination rather than for the reason. Men of science and philosophers assure us that they can conceive a world of four dimensions. The late Professor Chrystal used to tell his students that the ways in which matter would behave in a fourth dimensional world had all been worked out mathematically; a wonderful tribute, he held, to the reach and power of human intelligence.

Apply the illustration—imperfect as all illustrations must be—to the fact of Ascension. Think of the fourth dimension of the scientific thinkers; an aspect of reality hidden because of the imperfection and limitation of our optical apparatus: a plane or sphere of existence real but invisible to our bodily sense. Then let your thoughts rest on the New Testament conception of the glorified body of Christ. A 'spiritual body'—doubtless Paul derived his conception from Christ's post-resurrection appearances—a body not keyed to a world of three dimensions only, but capable of living in a fourth: becoming visible intermittently to the first disciples, then when it passed beyond that belt of light into the fourth dimension—visible no longer.

'He was carried up into heaven.' So they put it in the only language available to them in their day. Thus they interpret the evidence of their senses. But who shall say that heaven is 'up,' or who shall say that heaven is 'far'? It is life on another plane: that is all we know. A world of reality, perhaps all about us, but hidden by the veil of sense. A world as far above our imagining in any definite picture as the mathematician's concept of the fourth dimension, yet real, glorious beyond all telling in its possibilities for living souls. You can

think the thing although you may not be able to picture it. Christ is the first-fruits—not in time but in visible evidence—of all the harvest. For it is not the discarded body with which the spirit clothes itself, but the prepared body; not the natural body, but the spiritual body, a body plastic to spirit and relating spirit to spirit in such fashion as to make recognition and communion possible. Christ, for evidential purposes, was able to project His changed body into the lower plane for a time. But that was not its native environment. So it was withdrawn to function more vitally and, for us, more fruitfully in its own plane.

Luke goes on to tell us of some immediate consequences of this withdrawal. He notes that when the Unseen World received their Lord, three things happened to the first disciples. That they are relevant and significant things is just what we expect of Luke. He has a way of selecting such things.

1. *They worshipped Him.*—He had been so much the comrade and friend that it was difficult to realize He was so much more. But with the Ascension they understood, and understanding, they worshipped. Which does not mean that the old familiarity became less dear to them, but that it was filled now with infinite meaning, with height, and depth, and atmosphere. And that meant that they thought of Christ far more adequately and far more spiritually. It was a precious memory that in the glory of His new life He had kindled a fire on the shore to give them welcome after a night of toil. They knew He was still thoughtful of their common needs. But they and all men had deeper needs. They needed love, purity, immortality, God. And His vanishing into the Unseen brought these things near, made them supreme, lifted their thoughts and affections to the undying things of the Spirit for which all the rest of life is but the scaffolding and preparation.

2. The second significant detail is that *they returned to Jerusalem with great joy.*—The cloud received Him. But that did not quench their joy, rather it heightened it. For they loved Him, and rejoiced that He had gone to His Father and their Father, to His God and their God. They took then the uplift and happiness of their new realization of the Unseen, their new sense of the wonder of Christ, back with them to fill the common task with meaning, the daily life with an infinite and eternal significance. And that is what happens always when the mystery

¹ J. Denney, *The Church and the Kingdom*, 27.

and glory of Christ become the dominant fact with any of us, and the future shines in His revealing light. All life is lifted by it, becomes more wonderful and more inspiring. And let us remember that life ceases to inspire when it ceases to be wonderful.

3. The third significant thing in the experience of these witnesses of the Ascension was *the new interest it gave them in one another and in the common worship*.—Their eyes were opened. They saw one another newly; as heirs of immortality, comrades in an adventure reaching beyond the boundaries of time and sense, sharers in an experience which filled their small commonplace lives with glory and with dignity. 'Your brother whom you have seen,' who living to-day may die to-morrow and mount high above you, 'walking in an air of glory whose light does trample on your days,' how can you look upon him with anything but love, how be anything but kind to him? It is our practical materialism that breeds antagonism and ignoble animosity. When we realize ourselves as fellow-immortals we change the whole social climate.

And against the background of eternity worship becomes a new thing; in hymn, prayer, page of the evangel, spoken message, soul is calling to soul, and God through all is wooing us to the ecstasy of adoration to possess our possessions, to know what manner of love the Father hath bestowed upon us that we are called to be His sons, heirs of God—think of it—and joint-heirs with Christ.¹

PENTECOST.

The Holy Spirit.

'He said unto them, Have ye received the Holy Ghost since ye believed?'—Ac 19^a.

1. *The mystery of the Holy Spirit*.—In the New Testament the Holy Ghost is sometimes called the Spirit of the Father, sometimes of the Son—or, of Christ—or, in one place in the Acts, the Spirit of Jesus. And the word 'Paraclete,' or Comforter, which is now appropriated to the Third Person in the Trinity, is used by St. John of the Ascended Christ. The conception of the Virgin Mary is attributed directly to the Holy Spirit, and at the baptism of our Lord He is represented as brooding a second time on the face of the water, to inaugurate the new Creation, as in the beginning He inaugurated the old. The Apocryphal Gospel of the Hebrews puts into His mouth on that occasion the words,

¹ C. Allan, *The New World*, 139.

'My Son, in all the prophets I have been waiting for Thee, that Thou mightest come, and I might rest in Thee, for Thou art My rest.'

Whatever may be the authority for this tradition, the words correctly express the New Testament doctrine. The Holy Spirit became permanently immanent in humanity from the time of the baptism of our Lord. So long as Christ remained on earth He was the habitation of the Holy Ghost, but before His departure, as St. John tells us, He breathed upon His disciples, and said, 'Receive ye the Holy Ghost'—another allusion, probably, to Genesis, which tells us how God breathed into Adam's nostrils the breath of life, and man became a living soul.

This gift of the Holy Spirit is commemorated to-day. How important this event seemed to the apostles and their contemporaries may perhaps best be gauged by two passages—the one in our text, and the following words from St. John: 'This spake he of the Spirit which they that believe on him were to receive, for the Spirit was not as yet, because Jesus was not yet glorified.' It is quite clear that the apostles believed that the Day of Pentecost marked the beginning of a new era in the relations of the Spirit of God to mankind, and that they thought that they had palpable evidence of this new dispensation.

Now in what did this evidence consist? We find that from the first there were two notions about the operations of the Spirit in the Church. On the one hand it was held that He comes fitfully, unaccountably, sometimes throwing men into a convulsed state, which is more than once compared with the effect of wine; and on the other, that He is a constant possession of the Christian, enlightening his mind and purifying his character.

The second view of the working of the Holy Spirit is dwelt on far more emphatically by St. Paul, and it was sure to be better understood as the excitement connected with the spiritual gifts subsided. 'The fruit of the Spirit,' says St. Paul, 'is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' These, and not an exalted, or ecstatic, state of consciousness are the signs that St. Paul would have us look for in those who possess the Spirit of God. Members of the Christian Church should all exhibit these signs, for, he said, we have all to drink the same spiritual drink.²

2. *The working of the Holy Spirit*.—The first

² W. R. Inge in *C.W.P.* lxxxiii. 334.

thing to notice is that it does not supplant our personality. What is the relation between it and the human will? Several phrases used by St. Paul show that he regarded the two as distinct; for instance, 'The Spirit himself beareth witness with our spirit.' The Apostle here clearly holds that the Divine indwelling does not in any way annihilate human personality. Even in the closest union between God and man, God remains God and man remains man. Occasionally, indeed, in his vivid imaginativeness St. Paul almost suggests that the Spirit of Christ has become identified with, or has even taken the place of, his own personality. 'I live,' he says, 'and yet no longer I, but Christ liveth in me.' If we were to press these words, they would mean that Christ, the perfect Man, had taken the place of the imperfect human self in the Apostle's soul, but the next moment we see that the passage is not to be pressed literally, for it goes on, 'That life which I now live in the flesh, I live in faith, the faith which is in the Son of God.'

But it does not follow from this that the Divine and human elements within us are altogether independent. We cannot perhaps ever clearly distinguish the operation of the Spirit from the action of our own self as inspired by Him. What we feel within us is not so much an overruling force as a co-operating influence. That is what St. Paul means by his paradoxical injunction: 'Work out your own salvation . . . for it is God that worketh in you both to will and to work.' The reason here given why men should work out their salvation for themselves is that there is a Divine Power working in them in the same direction. The work is our own, and yet it is God's. It is our own, for until we have placed ourselves in the right attitude towards God, we cannot obtain the presence of the Spirit: that must come from an effort of our own will and from no other source. But the work is also God's, for a Divine influence is present which we did not ourselves originate, and which will lead us on towards truth and goodness, if only we will not resist the gracious impulse.¹

3. *The gift of the Holy Spirit.*—There is one gift that invariably accompanies the bestowment of the Spirit—power. 'Ye shall receive power,' said our Lord, 'when the Holy Ghost is come upon you.' They were but a handful of humble Galileans, and the task committed to them was the evangelization of a world!

Power is always the mark of the spirit-filled individual or Church. Let the Spirit take possession of Francis, and he takes thousands in Italy captive for Christ. Let the Spirit come upon Luther, and he makes religion real to half a continent. Let the Spirit come upon Wesley, and, like the walls of Jericho, the vice and indifference of the masses of England fall prostrate before him. Let the Spirit come upon Evan Roberts, and all the forces of evil in Wales are scattered like chaff before the wind. Power—resistless, subduing power—is one of the marks of the Spirit.

There are various stages of Christian life and experience. There are some who dwell on the earthly life of Jesus, and who accept Him as Lord and Master, and toilsomely seek to follow Him. There are others who advance a stage higher, and who know something of the power of His Death and Resurrection, and the consequent release and emancipation He brings. But there is a third and higher stage still, when men know Jesus, not simply as an Example, not even simply as a Sacrifice, but as a Power through His Spirit dwelling in us. It is in one or other of the two former stages we, for the most part, sojourn. It is this latter stage that brings fulness of power and joy. Our Christian life is empty, and poverty-stricken, and toilsome! There is no freedom, or ease, or fulness about it! We live at a poor dying rate. And the reason for it is that we 'have not received the Holy Ghost.' We have not opened our hearts to the incoming of the Divine Comforter with all His wealth of inspiration and power.

And the fault is all our own. We cry and beg for the Spirit, as if God begrudged bestowing Him. We are not straitened in God, we are straitened only in ourselves. We have not the Spirit, not because God refuses to give, but because we do not open our hearts to receive.

This is our bottom need—to receive the Holy Ghost. 'They that wait upon the Lord,' says the prophet, 'shall renew their strength'; or, as the phrase may be translated, 'They that wait upon the Lord shall change their strength.' Instead of their own poor strength (which, after all, is but weakness) they shall have the inexhaustible and resistless strength of God—so that 'they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.' And that is exactly what we want—we want to change our strength. We want to exchange our own efforts,

¹ H. G. Woods, *At the Temple Church*, 113.

puny and baffled as they are, for the omnipotent energy of God. And all that omnipotent energy becomes ours when the Spirit dwells within us. Have we received the Holy Ghost? Are we willing to receive Him? He is to be had for the asking.

'If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?'¹

¹ J. D. Jones, *The Unfettered Word*, 139.

The Authorship of the Epistle to the Hebrews.

BY THE REVEREND V. T. KIRBY, M.A., THURGARTON VICARAGE.

THE Epistle to the Hebrews is in the main a treatise on the relation of Christ and the Church to Judaism, a subject which from the facts of the case necessarily occupied the minds of the leaders of the Apostolic Church and the writers of the New Testament. This paper is an attempt to trace what ideas on that relation were in the minds of those leaders, in order to see if any indication can be found pointing towards the author of the Epistle, or at least towards the school to which he belonged.

The People of God in the Old Testament is Israel; the People of God in the New Testament is the Christian Church. The one is limited to a single nation, the other is intended to spread into all the world. The greatest of the Prophets and of the Psalmists looked forward to that extension: the Gentiles would be gathered into the Messianic kingdom: 'All kings shall fall down before him, all nations shall serve him.' So, when our Lord was born, Simeon could recognize Him as 'A light for revelation to the Gentiles, and the glory of God's people Israel.' So the Lord Himself taught, and His teaching culminated in His last recorded words before His Ascension: 'Ye shall be my witnesses both in Jerusalem and in all Judæa and Samaria, and unto the uttermost part of the earth.' And on the day of Pentecost St. Peter could say, 'To you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.'

The fact is clear: there is no need to enlarge upon it. And, 'beginning at Jerusalem,' the Apostles began to put it into practice. The Acts of the Apostles gives us the most important steps of the work until the Church had gained a footing in the chief cities of the eastern half of the Roman

Empire, and, in the person of St. Paul, had reached the capital.

The fact is clear, but what was the idea in the minds of the leaders? how was the new People of God to be made? what was to be its relation to the old? To answer these questions we look at the minds of those leaders as they are shown to us in their deeds and in their words as recorded in Acts, and in their writings in the Epistles of the New Testament.

To St. Peter, the first leader after the Day of Pentecost, the new People of God is a continuation of the old, extended, enlarged, regenerated by the work and teaching of Jesus, inspired by the Holy Spirit, but still a continuation of the old. After the healing of the lame man at the Beautiful Gate of the Temple, he said, 'Ye are the sons of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed' (Ac 3²³). Again, a little later, before the Jewish Council, 'Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins' (Ac 5³¹). Israel is the sphere of God's work, and the Gentiles are to be added to Israel. At this stage he still thinks of the Synagogue as the door of the Church to the Gentiles; that idea, indeed, he outgrew, but the idea of the Church as the continuation of Israel remained. He learns much in his vision before going to Cornelius, and in his dealings with him. At the Council at Jerusalem he can join with Paul and Barnabas in refusing to impose the Jewish Law on the Gentiles, but so too can James. He can eat with the Gentiles at Antioch. But he never loses the idea of the continuity of the People of God before and after

the coming of Christ. He writes to the Gentile Churches of Asia Minor as 'sojourners of the Dispersion' (1 P 1¹); he applies to them the words spoken of old to Israel, 'an elect race, a royal priesthood, a holy nation, a people for God's own possession,' who 'now are the people of God' (1 P 2⁹); his mind still moves in the thought and language of the Old Testament in his quotations and in the name Babylon for Rome (1 P 5¹³).

What we find in St. Peter is more fully developed, more clearly thought out, and more plainly expressed in St. Paul, partly, no doubt, because we have a greater volume of evidence both in the Acts and in his Epistles. In spite of the continual rejection of his preaching by the Jews, he always begins his teaching in their synagogues; in spite of their persecution of him, he still looks forward to their repentance; even at Rome, when he comes as a prisoner on a charge brought against him by the Jews at Jerusalem, he first sends for the elders of the Jews. He had already written to the Roman Christians his Epistle, which is largely an apology for the admission of the Gentiles and their release from the Law, but through it all breathes his fervent patriotism and his deep love for the Jewish people, who, however disobedient, are still the people of God: they are the cultivated olive tree, some of whose branches are broken off, that branches of the wild olive tree may be grafted in. But 'God is able to graft them in again' (Ro 11²³). 'So all Israel shall be saved' (11²⁶). So he writes to a Church largely Jewish. But with less metaphor he writes from Rome to the Churches of Asia, almost entirely Gentile, as 'the prisoner of Jesus Christ for the Gentiles,' of 'the mystery, which in other generations was not made known unto the sons of men as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body' (Eph 3^{1, 4-6}). They had been 'alienated from the commonwealth of Israel, and strangers from the covenant of the promise'; but now Christ 'made both one, and broke down the middle wall of partition' (Eph 2^{12, 14}). At times, as here, the largeness of his vision of what Christ has done almost breaks the bonds of his idea, but the idea still remains that the new People of God is the continuation of the old, though enlarged beyond measure.

We should expect St. James to share the same idea, and though in his Epistle there is little, if

any, direct evidence, yet its Jewish tone, combined with what we read of him in Acts, and his surname of 'the Just' given by the Jews, seem to confirm it.

In the Apocalypse the 'four and twenty elders' represent the enlarged-Israel, the Church is the new Jerusalem descending from heaven, in agreement with the Jewish imagery of the whole book.

Such, then, is the idea that bulks largest in the New Testament. But there is one exception recorded in the Acts—St. Stephen. The charge brought against him by the false witnesses is: 'We have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us' (Ac 6¹⁴); but the falseness is in the exaggeration, just as in the case of our Lord the false charge that He would destroy the Temple and build it in three days was a false application of words that He had actually used (Mk 14⁵⁸, Jn 2¹⁹⁻²¹). In any case, in his defence before the Council, Stephen points out that God's revelation of old time had been given in part before the beginning of the people of Israel, partly in foreign lands before they reached Palestine; he depreciates the value of their sacrifices, and of the Temple, for 'the Most High dwelleth not in houses made with hands'; they had continually been disobedient to God, and persecuted His prophets; they were 'stiff-necked and uncircumcised in heart and ears'; they 'always resist the Holy Ghost'; they 'have now become betrayers and murderers' 'of the Righteous One' (Ac 7). He is interrupted: they will not wait to hear his full application of it to their rejection of Jesus, but they see his meaning already. The old People of God is rejected, and a new People of God will take its place—that is Stephen's idea, a revolutionary idea, entirely contrary to that of Peter and Paul. Both ideas are consistent with a great zeal for the conversion of men to the Gospel of Jesus Christ. Both alike can find support in the words of our Lord. Those who hold the one can work harmoniously with those who hold the other. It is a difference not of action but of theory.

There is one great leader who holds this second idea—Stephen. There is one great writing in the New Testament which works out this second idea—the Epistle to the Hebrews. In that Epistle Christ is set forth as greater than the Prophets, as greater than the Angels, than Moses, than

Aaron, than Melchizedek,¹ implying superlative rather than comparative: He is the Great and final Prophet, Priest, and Lawgiver. His Law supersedes the old Law, given by angels as Stephen had said (Ac 7⁵³). He is above the Prophets, although Stephen had quoted Moses speaking of Him as a prophet (Ac 7³⁷). He is the One True Priest, not of the order of Aaron, but of Melchizedek, though greater than he. 'It is impossible that the blood of bulls and goats should take away sins'; 'we have been sanctified through the offering of the body of Jesus Christ once for all'; we 'enter into the holy place by the blood of Jesus' (He 10⁴, 10, 19). The new supersedes the old in revelation, in law, in priesthood, in sacrifice. The old covenant is 'nigh unto vanishing away' (He 8¹³). The new People of God supersedes and replaces the old.

The Epistle to the Hebrews, then, builds upon the foundation laid in Stephen's speech: it emphasizes and expands his teaching on the weakness and imperfection of the old Jewish religion. It differs from it naturally in its tone: Stephen's speech is the answer to the exaggerated charge made against him; it is his defence for his life;

¹ See A. B. Bruce on 'Epistle to the Hebrews' in Hastings' *Dictionary of the Bible*.

it works up into a denunciation of his hearers; the accused becomes the judge, who condemns his judges. The Epistle is a calm, reasoned, persuasive appeal to pass from the old to the new, the dead to the living, from Moses to Christ. But can we doubt the kinship of the speech and the Epistle?

Stephen's speech almost certainly comes to us through Philip the Evangelist, and would be given to Luke when they met at Cæsarea (Ac 21⁸) on Paul's journey to Jerusalem, or during Paul's two years' imprisonment at Cæsarea. Luke would reproduce Philip's report almost as he received it. The whole account of Stephen, his work, his trial, his death, shows signs of one who admired him greatly, who would be much influenced by his teaching, and would himself develop and reproduce that teaching. Have we not in the Epistle to the Hebrews Philip's matured form of Stephen's teaching? If, as Sir William Ramsay maintains,² the outward circumstances of the Epistle point to its being written by Philip at Cæsarea during Paul's imprisonment there, the development of Stephen's idea that the new People of God supersedes and replaces the old would be more likely to be the work of Philip than of any other.

² *Luke the Physician*, Art. xi.

A Footnote to the New Testament Vocabulary

(ταπεινοφροσύνη: 'MODESTY OF MIND')

BY THE REVEREND DAVID FYFFE, M.A., JESMOND, NEWCASTLE.

HUMILITY in its various aspects and functions is a dominant note both of our Lord's teaching and that of His apostles. From its frequent usage we are entitled to infer its significance for that life which deserves to be called 'Christian.'

We are surprised to find the term and its derivatives so prominent in the New Testament. Its opposite, 'a proud mind,' is usually associated with favoured persons like kings and statesmen and artists; but ordinary people formed the audiences to whom our Lord spoke and the readers to whom the Epistles were addressed. The proud mind must, therefore, be a disposition common to the rank and file of men. As a matter of fact, the great figures in society and in history are usually

modest in the view they entertain of themselves or their achievements. It is the ordinary person, with no one to trumpet his importance, who feels compelled to magnify his gifts if he hopes to retain some shred of self-respect. None are more opinionative than the unsuccessful, who thus take their revenge upon a world which does not deal seriously with them.

ταπεινοφροσύνη has lost its attraction for this generation. That may be due to the over-emphasis of Roman and Mediæval saints who reduced evangelic 'humility' to a grovelling and abject temper, and this generation has little patience with a virtue which leans towards supineness. But the New Testament does not indicate this pusillanimous

spirit when it refers to humility. Paul quite definitely uses other terms when he wishes to describe meek ineffectiveness,—he refers to these persons as ‘feeble-minded’ or as ‘weak in the faith.’ The New Testament man of ‘modest mind’ is not a weak personality but one who, having acquired some kind of mental decency, preserves a sane and balanced estimate of himself.

I. This modesty of mind has two different spheres: It is curious to watch how men differ in their mental swagger. Henley was modest in his relation to other men, but almost truculent towards God when he cried, ‘I am the Captain of my soul.’ On the other hand, some who have carried a high head before the public acknowledge themselves to be but as worms in the sight of God.

(a) Towards God the only sane attitude is *ταπεινοφροσύνη*. No other relationship seems tolerable. It is difficult, however, to think of any accredited Divine action which some man will not criticise, often in a superior tone. Divine justice is impugned, should honest poverty suffer; Divine impartiality, should the wicked seem to prosper; and even Divine love, when the pinch of sorrow is felt. Among the Greeks this lifting up of the head against the gods was reckoned the very essence of sin—it was an infatuation, the proof that a man’s mind had ceased to function properly. In this particular, if not in many others, New Testament writers homologate Greek conceptions. James writes: ‘Humble yourselves in the sight of God’ (Ja 4¹⁰); and Peter, ‘Humble yourselves therefore under the mighty hand of God’ (1 P 5⁶). The opposite of *ταπεινοφροσύνη* is *ὑψηλοφροσύνη*, ‘high minded’; and that, Paul warns the Romans, is a dangerous temper, ‘Be not high-minded, but fear’ (Ro 12²⁰). Paul does not hesitate to employ the same term in describing our Lord’s submission to the will of God, ‘He humbled himself, and became obedient unto death’ (Ph 2⁸).

(b) Towards man the same sweet reasonableness of temper is becoming in a Christian. Unlike Henley, most men find it easier to be humble before God than in the face of their fellows. What Augustine calls ‘the irresistible torrent of fashion’ inveigles men into all kinds of competition with their neighbours, whose estate of learning or wisdom they emulate. To justify the position selected in this hierarchy of fashion, the individual is driven to think fondly of his powers, to magnify his gifts, or to inflate his sense of importance.

In view of this prevalent mood it is necessary to urge upon Christians not to think more highly of themselves than they ought to think. Paul writes to the Philippians, ‘In lowliness of mind (*τῇ ταπεινοφροσύνῃ*) let each esteem other better than themselves’ (Ph 2³): it is an instance of good manners. He also invites the Colossians, ‘Put on therefore, . . . kindness, humbleness of mind’ (the same Greek term) (Col 3¹²). And James enjoins, ‘But the rich rejoice in that he is made low,’ *ἐν τῇ ταπεινώσει αὐτοῦ* (Ja 1¹⁰). If he keeps humble before God, a reasonable modesty will keep the individual humble in mind and mien towards his neighbours—in both cases that is the only ‘becoming’ temper.

II. Apart from the inherent reasonableness of humility the New Testament commends it for two other considerations:

(a) Its significance for the Christian vocation. In writing to the Ephesians, Paul exhorts them to magnify their calling in Christ—‘Walk worthy of your vocation—with all lowliness (*μετὰ πάσης ταπεινοφροσύνης*) and meekness’ (Eph 4²). The followers of Jesus, as the elect of God, ought ‘to put on humbleness of mind’ (Col 3¹²). Indeed, there is no entrance into the Kingdom of God, no initiation into this vocation, unless by the same temper. To begin the Christian life a man must become as a little child: ‘Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven’ (Mt 18⁴). There is something fundamental here; for, after all, the characteristic feature in Christian experience is not that a man is animated by certain high motives of charity or has attained to some degree of detachment from the world, but that the grace of God in Christ Jesus has found him out and saved him. The becoming robe of such a religion is that chaste and modest mind which never forgets the hole of the pit from which it has been dug.

(b) Its significance for social life. Modesty of mind is a precious social commodity. Every branch of organized society gives proof enough of the importance of humility—it is the condition of social well-being. Whether men group themselves in political schools or social clubs or religious fellowships, the arrogance or pride of one member may wreck the institution. It is, therefore, easy to understand the emphasis of New Testament writers upon this virtue. Peter writes, ‘Be ye all of one mind, love as brethren, be courteous,’ *ταπεινόφρονες* (1 P 3⁸): that makes a society possible.

When Paul directed the attention of the Ephesians to lowliness or modesty of mind it was in order 'to keep the unity of the Spirit in the bond of peace': that makes a Christian community possible. Similarly, in addressing the Colossians, Paul invites the members of that Church to put on 'humbleness of mind' that 'ye may be able to forbear one another and forgive one another.' The body of Christ will flourish when its members know how to live together, and humility is the condition of such peace.

III. This modesty of mind should be voluntary, not forced. Some men will never accept a sane estimate of themselves until defeat or disaster, or the collapse of their ambitions compels them. Unless in extremely obdurate natures some measure of mental modesty is driven home in the rough school of experience. 'We have to withdraw our ambitions,' says Amiel, 'as we grow older and recognize our own nothingness.' Once Paul employs this word for 'humility' to express his experience. A report had reached him about the conduct of some Corinthians which destroyed his ground of boasting in the Corinthian Church. He therefore commands the Corinthian Church to deal with these offending members 'lest when I come again my God will *humble* me among you, and that I shall bewail many which have sinned already' (2 Co 12²¹). Doubtless this enforced lowliness of

mind does help men, as they grow older, to get on more easily with their neighbours, the hard asperities of their hot days having been softened. Our Lord, however, attaches no importance to humility attained in this way. He tells of the wicked servant who had dealt treacherously with his fellow-servants, that he came by and by to take a more accurate estimate of himself when he was too old to work, too self-respecting to beg and too cowardly to steal. So, too, the rich man who had accumulated much goods and was only compelled to recognize his bankruptcy when his soul was demanded of him, learned the lesson. But our Lord does not suggest that either of these men attained to humility.

The Gospels honour only that modesty of mind which is voluntary. 'Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted' (Mt 23¹²). Similarly, greatness within the Kingdom of heaven waits only upon the man who voluntarily takes himself in hand, deals frankly with inflated notions of himself, and accepts a saner estimate. 'Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven' (Mt 18⁴). It is this gracious temper, not a broken mind needing to be comforted and patched together, which God may use as fine clay for vessels of honour.

Contributions and Comments.

The Local Colour of the Bible.

IN volume ii. of *The Local Colour of the Bible* (T. & T. Clark; 8s. net), Dr. C. W. Budden and the Rev. Edward Hastings, M.A., pursue their way through the Bible from 1 Kings to Malachi with the same steady purpose as ran through the first volume, of illuminating the dark places. Nearly thirty books of the Old Testament are here covered, books crowded with interest and difficulty: and the illustrative material is drawn from a hundred quarters—from the writers' personal acquaintance with the East and its ways, and from literature ranging all the way from Pliny to Sir Arthur Quiller-Couch. Everything is here. Introduction, History, Geography, Ethnology,

Archæology, etc.: the kaleidoscopic variety of the contents maintains the interest unflagging from page to page—ships and weaving here, lamps and locusts there, and all bearing directly and luminously upon the Biblical text. We learn about Elam and Ethiopia, about the books and the times of Isaiah, Jeremiah, Ezekiel, etc., so that, while the volume chiefly aims at reproducing the 'local colour' and atmosphere of the Bible, in effect it furnishes the reader also with a historical background for the period with which it deals.

It is pleasant to note that, where questions of Introduction are involved, the writers have taken account of recent criticism. Of Hosea, e.g., they say, 'it is tolerably certain that the Jews who preserved the book adapted it to their own use,

and that the prophecy of Hosea as we now have it is a Jewish edition of the original work.' Triton-Isaiah (Is 56-66) is treated as a section by itself and assigned to the period 460-445 B.C. It is admitted that in our present text of Ecclesiastes there are mitigating interpolations of some pious commentator, who inserted them to counteract the dangerous teaching of the book. The writers have given a brief but interesting sketch of the history of prophecy, in which a good word is spoken for the much decried predictive element. The date assigned several times in the course of the volume to the fall of Nineveh, 607-606 B.C., may have to be revised in the light of Mr. C. J. Gadd's discussion, which assigns it to 612 B.C., though a sentence of Sir George Adam Smith's, in his recent book on 'Jeremiah' (p. 383), gives us pause.

Interesting as these points are, however, the chief value of the book lies in the light it throws on the ancient life, manners, and customs reflected in the Bible. Here are gathered together the gleanings of many a field—illustration and information not to be found in the ordinary commentary, nor indeed to be found, with the same convenience, anywhere.

JOHN E. MCFADYEN.

Glasgow.

A Note on Esther ii. 19, 20.

THESE verses read as follows: 'And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet shewed her kindred nor her people.' What is the point of 'the second time' has, as Dr. Paton tells us in his edition of Esther, been a *crux interpretum* since the days of the Targums; nay, probably since those of the LXX; for the Greek version omits the passage. Paton himself suggests שְׁנוֹת, 'different,' for שְׁנִית, 'a second time'; and spends a page and a half on the discussion of the verse. Nothing comes of the second gathering of the maidens; they appear like the shadows in *Macbeth*, and vanish similarly. But if we glance at v.¹⁰ we find: 'Esther had not shewed her people nor her kindred; for Mordecai had charged her that she should not shew it.' It would seem quite plain that v.¹⁹, then, is nothing but a repetition of v.¹⁰. There is, it is true, a change in the order of the words; and the tense in v.¹⁹ (מְנַחֵם)

is the participle continuous, while in v.¹⁰ it is the perfect (הִנִּיחָהּ); but otherwise we learn nothing fresh. What can be more obvious than that some early reader perceived that the one verse was but the other over again, and signified the fact by a note in the margin? The single word שְׁנִית, which we may render 'Heard that before,' expressed his feelings sufficiently, but he would have been surprised if he had known that it would ever get into the text.

Now there is good reason for thinking that Esther, as we have it, is based upon a double source. This is indeed certain with regard to the passage 9²⁰-10³, which is not only independent of, but partially contradictory to, the rest of the book. Many will be inclined to believe that the strange behaviour of Esther in 5⁵⁻⁸, where she invites the king and Haman to a banquet for the sole purpose of inviting them to another, is due to this duplication of sources. Similarly with the twofold beginning of 7⁵. But in any case there can, I think, be little doubt that in the passage we are considering the double source has been at work, and that the שְׁנִית is a marginal gloss, indicating the fact, which, like so many other glosses, has intruded into the text. E. E. KELLETT.

Cambridge.

Two Parables: A Study.

IN the introduction to his article with the above title in the March issue of THE EXPOSITORY TIMES the Venerable Archdeacon R. H. Charles says, 'In the parable of the Sower we have the advent of the Divine Word in the world, but withal with no great apparent success. Of the four classes of mankind to whom it comes, to only one does the Divine Word become the power of an endless life.' But is it so certain that this was the intended meaning of the parable? It is true our Lord spoke of four classes of hearers, and likened them to four sorts of ground, but there is no necessary relation in extent of either the ground or the groups of men. The hard ground of the wayside is the hardened footpath through the field, the stony places are shallow soil where a light covering of earth hides the rock just below the surface, the thorny ground is the uncleared corners of the field where the plough has not been at work, but it would be a strange sort of field where these areas would be

equal in extent to the good ground, and it would, moreover, reflect very adversely upon the preparatory work of the tiller of the soil. And likewise with men, those represented as good ground may be much more extensive than the hardened, or the superficial, or the unprepared. The most that can be said is that good seed does not always have a good chance, but it scarcely warrants the conclusion that our Lord meant to suggest the failure of three-fourths of the seed sown.

J. E. COMPTON.

Colchester.

Mark ii. 4; Luke v. 19.

I HAVE just seen the suggested interpretation of these verses by Mr. Morris. If he will look up *Bible Manners and Customs* by the late Dr. G. M. Mackie (A. & C. Black), he will find it stated that the awning 'must have been the part of the roof removed.' Dr. Mackie spent many years in the East, and his little book is of immeasurably greater value than its size and price indicate.

R. W. WALLACE.

St. Andrews.

Entre Nous.

The Speaker's Bible.

Three volumes of 'The Speaker's Bible' have now appeared, *The Epistle to the Hebrews* (9s. 6d. net), *The Gospel according to Luke*, vols. i. and ii. (12s. 6d. each). Volume iv., which deals with the books of *Deuteronomy, Joshua, Judges, and Ruth*, will be published at the end of this month.

We give below three reviews of volume iii. They have not been picked out specially, for they are the last three reviews which have appeared, or at least the last three which have come to our notice.

The Churchman for April 1924, after speaking of Dr. Hastings as 'Prince of Editors,' goes on: 'Dr. Hastings has gathered the cream of expository preaching on seven of the most important chapters of the Gospel (8¹⁸ to 15¹²) into a twelve and sixpenny book that is worth more than double its price. No man who desires to learn the best that has been said on a text can do without this book. Published at the Speaker's Bible Office, Aberdeen, it will be a very welcome gift to the clergy, and what is more important, it will, if used with discretion, prove beneficial to the congregations of the men who study its pages. Dr. Hastings had a genius for selecting the best, and the present volume is one of the very best compilations that we owe to him.'

The British Messenger for March 1924 writes: 'We had the privilege and pleasure of calling attention to the first volume of *The Gospel according to Luke* in "The Speaker's Bible," a series of volumes which had been planned by Dr. Hastings, and materials for which had to some extent been gathered

together by that eminent and indefatigable scholar, when death placed an arrest upon his theological enterprises. The present volume, we are informed, completes the material left by the editor, so far as the Gospel of Luke is concerned. We commended the first volume in the highest terms we had at our disposal, and we believe that it is surpassed in value by the second. Here we witness the selective faculty of Dr. Hastings' functioning at its highest degree of efficiency. It does not matter where one opens the volume; everywhere there is a wealth of literary and historical allusion; almost in every paragraph there is something displaying the loftiest moral and spiritual insight. The treasures of hundreds of minds—poets, scientists, theologians, essayists—their thoughts on life's deepest problems, on God, and righteousness, sin, sacrifice, immortality, above all, on Jesus Christ, His teaching, His death and resurrection enrich these pages. Manifest all through is the editor's profound reverence for the New Testament, as containing the Revelation of the Father, and dominating all is the tremendous personality of the Lord. Dr. Hastings has brought together in these volumes the quintessence of human thought and utterance regarding man's moral and spiritual life; yet one feels that the thought and the words of the Master transcend at an infinite remove the thoughts and words of even the most gifted and the holiest of mankind. When we closed the volume, we were left with a renewed and overmastering sense of the greatness, of the uniqueness, of the glory of Jesus. We are conscious more than ever that, judging even by His

words, the only adequate formula by which to express human thought regarding Jesus is that sentence in the Te Deum: "Thou art the Everlasting Son of the Father." We commend this volume of "The Speaker's Bible" with all our heart to ministers and students; also to evangelists and home missionaries, who will find everything to their hand to fit them for facing audiences, both outdoor and indoor.

In *The Congregational Quarterly* for April 1924, Dr. A. J. Grieve says: 'The first volume was noticed in the issue for October 1923. This one covers the Gospel from 8¹⁸ to 15¹², and completes the material left by Dr. Hastings on Luke's Gospel. Dr. Hastings had a diviner's rod for sound and helpful exposition, and many waters have gushed forth to fill the reservoir of 444 double-columned closely-printed pages. We notice a good many references to Papini's *Story of Christ* in the first half of the book, but poets, preachers, essayists, biographers are all pressed into the service. Revs. J. Robertson Cameron and A. J. Gossip contribute signed articles, the latter dealing with "Eternal Life." Among the more extended papers are studies on Hatred, Hypocrisy, Waste, Self-love and the Loneliness of Christ. The Bibliographical Index should be very useful; it runs to thirty-six pages.'

POINT AND ILLUSTRATION.

Penitence.

We welcome a small volume of mystical thought and practical guidance by the late Mrs. E. Herman, with the title *The Finding of the Cross* (James Clarke; 3s. net). It contains some six studies which appeared originally in 'The Church Times.' They deal with the way along which we are to travel, so that we may discover the Cross afresh and its implications for daily life. On Penitence Mrs. Herman writes: 'We show our Lord our poor efforts, our laborious penances. We are impelled to offer Him our sorrows and disappointments: and that is well. Only our sins we hug to our bosoms, turning them towards ourselves and writhing with shame, instead of turning them towards Him and being humbled by His joy at our confidence. We are told of St. Jerome that one Christmas night he wished to give a present to the Infant Jesus. First he offered the Lord his works on the Holy Scriptures, then his labours for the conversion of souls, then such virtues of his as he

was able to offer. But all this was not what the Lord wanted. "Jerome," He said, "it is thy sins I wished for. Give them to Me that I may pardon them."'

The Difficulties of Life:

A new volume of sermons has just been published by Dr. W. L. Watkinson, *The Fairness of Trial* (Sharp; 5s. net). There is a portrait of the author on the cover, and if there are those who do not know Dr. Watkinson's work the portrait will incline them to begin the reading of this book, for the portrait is that of a man who has been at stern issue with the realities of experience and who has possessed his soul. We have in these sermons the result of Dr. Watkinson's ripe experience in the Christian life, and all the time the happiest light is thrown upon religious experience by references to other spheres of thought.

Here are some of his thoughts on the phrase from the sixty-first Psalm: 'To a rock, for me too high thou wilt lead me.' The 'rock too high,' he finds, 'is sometimes a spiritual problem that defies our understanding.' By this he means a personal difficulty and one which is overwhelming, which 'calls into question some precious article of our faith, without which life would become irrational.' Here he would have us remember the unreasonableness of expecting to comprehend forthwith all the ways of God. 'It seems to me that in this matter the way in which our scientists accept a painful problem is very often an example to the saints. For instance, the serious naturalist is painfully exercised by the presence of so much cruelty in Nature, yet by an intellectual humility he reconciles himself to the dark fact that he cannot understand. Miall writes: "I can never read Fabre's *Souvenirs Entomologiques* without a shudder. What may be the solution of the mystery, and how so much benevolent foresight can be reconciled with so much cruelty, it is not for the naturalist to explain, though the mere naturalist finds it hard to shake off these thoughts when they have once come up in his mind. . . . But let us be careful not to speak as if our little plummets had sounded the depths of the universe."'

And sometimes the 'rock too high' is the grief that rends the heart. 'Here, too, we must persist to believe in the wise method of the wonder-working God. Our brain aches striving to read the dark riddle, our strength is overtaxed by it, our heart

overwhelmed ; yet in the magnitude and extremity of the ordeal lies its efficacy.' Later he reminds us that the heritage of pain has become 'the path of progress, of perfection, of peace.' 'Cleopatra dreaming and scheming in that gilded barge on the placid stream, with silken tackle, purple sails, and oars of silver, makes a fine picture for the theatre ; but it had little more meaning than that of a painted butterfly fluttering in the summer's sunshine. A very different spectacle is that of the Pilgrim Fathers in their mean brig, tossed on the wild Atlantic. No poop of beaten gold this time, no perfumed zephyr, no tune of flutes, but all was bare and harsh and tragic. Yet how vast the meaning ! It was a rough cradle, rudely rocked, with hurricanes for lullabies, but it proclaimed the infancy of a new race and the dawn of a new and brighter age. It is thus in the storm and the sea that the Almighty furthers His transcendent purpose.'

What, then, is the secret of the conquest of the 'rock too high' ? It is found in the words 'the things impossible with men are possible with God.' And then Dr. Watkinson goes on : 'Our modern science is a wonderful commentary on these words of our Lord. It has taught us to work astounding miracles by using a power above our own. Raising my own voice, I can hardly be heard across the street, but whispering my message through one of God's megaphones, I am heard beyond the Atlantic. Running on my own errand, I am out of breath directly ; but stepping into one of God's fiery cars, I cross continents with the speed of the wind. Assuming my own burden, I am oppressed by a trifle ; but pressing into my service an atom of God's power in a bit of dynamite, I remove mountains.'

The Weak Spot.

Mrs. Sterling Berry has collected a sufficient number of helpful passages from the writings of the late Dr. A. H. McNeile to form a small volume of *Daily Thoughts* (Heffer ; 2s. net). This is one selection : 'We all have a spot somewhere at which our will is weak. How are we going to strengthen it ? As knowledge of self is gained by getting a knowledge of Christ, so strength of will at our weak point is gained by realizing His will. . . . Not—how can I possibly overcome this and that weakness ? Think less about your weakness and far more and far oftener about Him.'

The Perfecting of Life.

The appearance of Mr. Ramsay MacDonald in Downing Street as Prime Minister has led to the publication of a reprint of his monograph on his wife, *Margaret Ethel MacDonald* (Allen & Unwin ; 2s. 6d. net), first published in 1912, a year after her death in her fortieth year. It is a fine tribute to a woman of a striking character built on the rock of a strong and sincere religious faith, and of a quite notable public service. She wore herself out, in fact, in her zeal to serve. She wrote in her diary in 1890 : 'The words which Teenie pointed out to me in Mrs. Browning's "A Vision of Poets," "Knowledge by suffering entereth, and Life is perfected by Death," have struck me very deeply.' 'In the autumn of 1910 she wrote to Mrs. Middleton [Co-Secretary with her of the Women's Labour League], who was then in the companionship of death : "I have always been meaning to ask whether you knew that poem. It has been a great help to me since I was a little girl, and it fixed itself upon Teenie Mackenzie (then my most intimate friend) and myself. I suppose girls like sad things sometimes, and in this there is such a note of triumph running all through the sadness and suffering." When Mary Middleton died, Mrs. MacDonald said of her : "She had no fear of death, and we need have none for her." After quoting this, Mr. MacDonald adds : "I can but apply the words to herself.'

Conversion.

An autobiography of an unusual type has just reached us. It is that of the Rev. James Lindsay, D.D., who was for some years Associate Editor of 'Bibliotheca Sacra,' and who is well known through his philosophical writings. In the autobiography the ordinary happenings of life are neglected. Of his college years he says, 'punctuated with various sorrows and certain untoward events or fortunes,' but we are not told what these were. The volume is a record of Dr. Lindsay's intellectual development. He tells us in the introduction that he originally included an account of his spiritual development, but that he finally decided to omit the latter. The autobiography was **left ready**, and has now been published by his **widow**. The title is simply *Autobiography of Rev. James Lindsay, D.D.* (Blackwood ; 7s. 6d. net).

But Dr. Lindsay cannot always dissociate his

intellectual and spiritual development, and so we have the account of his conversion: 'Shortly before I went to College, there occurred in my youthful experience that which was destined to exercise a decisive influence over my life. It was of the nature of a religious crisis. In the indetermination of my life, I had for a few years alternated between seasons of religious reflection or concern, and times of sheer worldly aim and absorption. I mean, absorption in purely secular ambitions. At times my shrinking spirit was moved to the bases of the soul, my exterior the while one of unconcern. These alternations made my inner life deeply unsatisfying, so much so that, after profound mental exercise and spiritual reflection, I resolved to give up so divided a life, and, with that resolution, passed into the sunlight of spiritual certitude. I refrain from further detail of the experience, and am content to say I was in a new world—wherein I remained. It was no case of Goethe's "Gefühl ist alles"—a mere feeling-experience: I could to-day trace in detail the mental processes and exact sequences of spiritual thought involved in that crisis, to which the deepest anguish and heart-searching had led up. My oft-shrinking will had found that, as Saint Augustine had so long before described, its divided allegiance *must* end, and the new experience begin of willing only for God (velle fortiter et integre: Conf. viii. 8).' But the account is given in order to throw light on his intellectual development. So this is how he goes on: 'Suffice it now to say that, chief among essential features of the last phase of my experience at that time was the great fact of spiritual recognition—the soul had found its Father. That discovery eclipsed, for some considerable time, in joyous interest all else. The world was to me God's world in a way it had not been before: my love for Nature as His handiwork became intensely deepened. On the other hand, I clearly think my intellectual interests, for some considerable time after, suffered some narrowing and reactionary result, before the tidal current of spiritual sentiment. And no wonder if 'twere so; for, though thought was present and active in the whole experience from first to last, yet its mastery and comprehension could not be full at that early stage of my intellectual development; and not without truth are the words of Thomas Hill Green, in a very different connection, that "any spiritual impulse, not accompanied by clear and comprehensive thought, is enslaved by its own realisation." But intellect, in such a case, in due time reasserts itself, and the final fruits are golden.'

The acuteness and obvious sincerity of Dr. Lindsay's analysis of his intellectual development makes this short autobiography extremely valuable. The lengthy chapter on his work as philosopher will repay careful study. Its conclusion is: 'God, then,

is for me the Absolute.' This 'means that He satisfies the demands of the intellect for a true, consistent, thoroughgoing Absolute, with the immeasurable advantage, to boot, over every other Absolute that it can be worshipped.'

Service.

In *The Letters of C. H. Spurgeon* just published, some of the best are written to his twin-sons Charles and Thomas. Writing to the former as he was just beginning his life's work he says: 'I am glad you desire to do something for the Lord, and shall be still more so when you actually set about it. Time flies, and the opportunity for doing good flies with it. However diligent you may be in the future you can only do the work of 1875 in 1875, and if you leave it undone now it will be undone to all eternity.'

'The diligent attention which you give to business, the careful purity of your daily life, and your concern to do common things in a right spirit—are all a real service of the Lord. The hours in which your earthly calling is followed industriously for Christ's sake are really hours of work for Jesus; but still this cannot satisfy you, or at least I hope it cannot. As redeemed by the precious blood of Jesus, you feel that you belong to Him and you long to shew your love to Him by actions *directly* meant to extend His kingdom and gather in souls which He loves to bless.'

'When once such efforts are commenced they become easier and a kind of hunger to do more seizes upon the heart. It is not toil, but pleasure; and if God blesses what we do it rises from being a common pleasure to become a sacred delight.'

'Whatsoever your hand findeth to do, do it with your might. It is not for me to suggest what, for the act of invention must be left to yourself, and half the pleasure lies in it.'

'I deeply rejoiced to see that you had written that you rejoiced in prayer—may it always be so, and yet more and more. Nothing gives us such strength, or affords us such guidance. The Lord bless you *there* and all must be well.'

'I have always hoped to see you a leader in the host of God. How it will be I know not, but that so it may be is one of my unceasing prayers.'

'Dear son, may all blessings abound towards you. You know I love you very dearly.'¹

¹ P. 79 f.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.